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WHO IS GOD IN CHINA,

SHIN

OR

SHANG-TE?

REMARKS ON THE ETYMOLOGY

OF

אֱלֹהִים AND OF ΘΕΟΣ,

AND ON

THE RENDERING OF THOSE TERMS INTO CHINESE.

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"Ἡμεῖς δὲ τὸν ἐν Ἀθήναις Ἄγνωστον ἐφευρόντες, καὶ προσκυνήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες, τούτῳ εὐχαριστήσομεν, ὡς καταξιωθέντες τοιούτου κράτους ὑπήκοοι γενέσθαι. Τοὺς δὲ λοιποὺς, ληρεῖν ἐάσωμεν, ἀρκεσθέντες ὑπὲρ αὐτῶν εἰπεῖν, τὸ, Οὐ φροντὶς Ἱπποκλείδῃ, κατὰ τὴν παροιμίαν."—LUCIAN, Philopatr. ad fin.

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ὙΣΤΕΡΟΝ ΠΡΟΤΕΡΟΝ.

The preachers of the Gospel in China are not yet agreed among themselves as to who is God in that country. Some say it is "Shin," others say it is "Shang-Te"; while a few declare it is neither.

Our own knowledge of the subject is, we regret to say, very limited. For we have never been in China; and our acquaintance with Chinese literature is as yet only slight. But, in common with many, we earnestly wish to see the Gospel have free course in China, instead of being hindered there by those who preach it. If, therefore, they and their friends at home, will not disdain a few hints from one who has no prior claim to their notice, we will venture to suggest a few points at issue between them, which, when calmly considered, may possibly tend to level difficulties in the way of a mutual understanding.

"Favete, adeste æquo animo, et rem cognoscite
Ut pernoscatis, ecquid spei sit reliquum."

But, although we had no alternative, in giving

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extracts from Chinese and from other Asiatic writings, than to strip them of their native elegance, and to lower them to the level of common type, we owe some apology to men resident in China for doing so. For, as there is inherent in every letter a feature that belongs to the language, there can be no real equivalent for a characteristic alphabet. Assuredly not for the grave outline of the sacred Devanagari; and least of all for the ideographic symbols of the land of Yaou and Shun. Fancy even Homer in Roman type! Would he not be —

> " pholkos" indeed, " cholos d'heteron poda: to de
> hoi omo
> kyrto, epi stethos synochokote ——
> echthistos d'Achilei malist' on, ede kai hemin?"

For quotations disguised in this vicious and ambiguous form, which is little else than the lifeless remains of their living original, offer but a repulsive image of the language they represent. And their only use is, we may say, to point to the gems of archaic lore enshrined in the venerable texts to which they refer.

Thus, while occupied in noticing faults in other men, we are naturally brought to solicit their in-

dulgence, and to hope that (at least for the sake of Hafiz), when in reading they discover our own errors,*—

بپوش کر بخطائي رسي و طعنة مزن
که هيچ نفس بشر خالي از خطا نبود

"they will not blame but forgive; remembering that no living man is free from mistake." It is true,

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* —— "quos aut incuria fudit,
Aut humana parum cavit natura"—

Such as: p. 10, l. 8, 13, ن *for* د *in* النذامة.—p. 20, l. 15, ὥρισε *for* ὥρισε.—p. 22, l. 20, men *for* them.—ibid. l. 25, *dele* τῷ.—p. 56, l. 4, χθόνος *for* χθονός.—p. 57, l. 14, ﻣﺼﺤﻒ ﻣﻮﺳﻰ *for* ﻣﻮﺳﻰ ﻣﺼﺤﻒ.—p. 59, l. 19, ל *for* ל, lă, *in* תלמוד.—p. 76, l. 9, le *for* læ *in* Eddaleren.—p. 81, l. 24, πιστόφυλαξ *for* πιστοφύλαξ.—p. 84, l. 18, πάντος *for* πάντως.—p. 88, l. 26, this *for* that.—p. 91, l. 9, Ῥωμαίοι *for* Ῥωμαῖοι.—p. 97, l. 23, *dele* (Vit.)—p. 110, l. 16, It *for* Hymn.—p. 111, l. 2, *note*, ed *for* et.—p. 113, l. 14, dĭo *for* dīo.—p. 114, l. 9, in *for* im.—p. 117, l. 12, φε *for* ϕε.—p. 122, l. 19; 166, l. 9; ἐνὰ *for* ἕνα.—p. 124, l. 1, *add* to.—ibid, l. 3, يد for ئيد *in* جديدل را.—p. 94, l. 3; 126, l. 4; 188, l. 11; 190, l. 10, δαίμον *for* δαῖμον.—p. 126, l. 18, παθόμενος *for* πειθόμενος.—p. 127, l. 23, mixed *for* mix.—p. 128, l. 9, ἥττόν *for* ἧττον.—p. 139, l. 7, 8, **Ee** *for* **K'he**.—p. 152, l. 6, **k'heang** *for* **keuen**.—p. 177, l. 11, **Wai-jin** *for* **E-jin**.—p. 188, l. 1, עֲ *for* עָ *in* עֲלִיוֹן.—ibid. l. 6, הַמַּשְׁפִּיל *for* הַמַּשְׁפִּילִי.—ibid. l. 27, נַבַּהּ *for* נַבַּהּ.—p. 205, l. 12, ἕτεροι *for* ἕτεροι.—p. 223, l. 10, אֱהִילֹם *for* אֱלֹהִים.—p. 251, l. 7, *dele* , *after* אֱלֹהִים.—p. 273, l. 7, Διὰ *for* Δία.—and others, we trust less important.

that, had we given the opinions of others instead of our own, we might have left our pages less imperfect. But a mere compilation from other writings would not have served the cause in hand so effectually as a fresh supply of original matter. We have abstained, therefore, from consulting others, in order to approach the subject with a mind entirely free from bias on either side; and so as to form our judgment on the merits of the case, from the Hebrew, the Greek, and the Chinese texts alone. The following remarks, then, however crude they may be, have at least one merit,—that of not being borrowed, but authentic.

Under these circumstances, however, it is quite possible we may have taken erroneous views on some points. If so, we will hope, that since our only motive is a search after Truth, our short-comings may provoke some one else, who, within reach of a good library, enjoys greater facilities for research than we do, to go deep into this important question, and to settle it once for all.

"Ἐν Θεῷ γε μὰν τέλος."

S. C. M.

Broadwindsor,
Feb. 1855.

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(St. Ephræm Serm. adv. Scrut. lix.)

ܡܠܬܗ ܡܒܘܥܝܬܐ ܕܫܝܢܐ ܡܫܝܢܐ ܟܠ ܡܪܝܐ ܕܐܠܗܢ ܗܝ.
ܩܪ̈ܒܐ ܥܒܕܝܢܢ ܥܡܗ. —ܥܡܗ ܚܕ ܠܚܕ ܣܢܝܢܢ. ܬܘܒ ܚܢܢ
ܥܡܗ ܠܢܦܫܢ ܐܒܕܢܐ ܡܛܝܒܝܢܢ.

"The Word of our God is the source of peace, and brings peace to all. But we make war with it; with it we think of strife;—with it we hate one another; and again, with it we prepare destruction for ourselves."

REMARKS,

ETC.

I.

ABOUT a year ago we bought for a very small sum, at the Depository of the British and Foreign Bible Society, a beautifully-printed copy of the first part of the New Testament in Chinese, with this title-page in English and Chinese:

"The New Testament in Chinese, translated by the Committee of Delegates, appointed by the Protestant Missionaries in China for that purpose: printed at the expense of the British and Foreign Bible Society; the Text, exclusive of the words for representing *Theos* and *Pneuma*, being supervised by the Committee of Delegates; the blanks left by them for these words being filled in by the Shanghae Corresponding Committee of the British and Foreign Bible Society. London Missionary Society's Press. Shanghae, 1851."

"She shoo-che ch'hing 'Shang-Te' che ch'hwang-tsao T'heen-Tih-Choo tsae-ming-wuh, eul yen. Ke ming 'Yay-howah' ts'hung-kaou, wo shang so tang pae-k'hwei; wei sze yew jin i chi-tsung-che ming ch'hing fan so tse-sze tsae-fung-chay; koo she shoo-che fan yung sze ch'hing tsae. I

p'heih ke wang shih-keae-che yih yue: Go Yay-ho-wah eul-che Shang-Te; yu eul wai puh-ko pee yew Shang-Te.

"She Shoo-che yung 'Shin' tsze che wo-hing-tseih-chay; eul yen."*

The words "Theos" and "Pneuma," "God" and "Spirit," printed on the face of the book, and at once suggestive of goodness and peace, induced us to hope that, ere this, their influence had allayed the waves of controversy, which had "raged horribly," for years, between the champions of "Shin," and the worshippers of "Shang-Te." We hailed, therefore, our purchase as a messenger of peace; and we carried it home as a pledge of better days. But the dove, alas! has returned without an olive leaf. And the flag of truce, waved in token of good-will, has just been fired upon, though happily not hit, by a small battery on land, in the shape of an anonymous pamphlet;† a signal to the knights of "Shin" once more to enter

* "In this book the term 'Shang-Te' refers to the Lord-Governor of men and things, who at first created the heavens and the earth; and that is all. His highly-honourable name, Ye-ho-wah, is exalted above taking honour from bowing and kneeling which, are practised among men, in token of the greatest respect, and as expressions of the highest degree of devotion to Him. For this reason is this term (Shang-Te) in general use in this book. And, to guard against an erroneous impression of its meaning, the first of the Ten Commandments says: 'I am Ye-ho-wah thy God (Shang-Te), besides me thou mayest have none other God (Shang-Te).' In this book, the term 'Shin' refers to that which has neither form nor substance; and that is all."

† "'*Shin* v. *Shang-Te*': antagonistic versions of the Chinese Scriptures. A review of the controversy respecting the proper rendering of ELOHIM and ΘΕΟΣ into Chinese, and statement of the evidence showing a large majority for 'Shin,' etc. By a life-member of the Bible Society, of thirty years' standing.—Ex. xxiii. 13; Isaiah xlii. 8; Luke xi. 11. London: Wertheim and Macintosh."

the ring, and to run the gauntlet in full tilt. For as yet there is no peace among the belligerents. The two rival armies are still in battle-array against each other, and still eager to shout in the fray: "Io triumphe!" "We will fight in defence of 'Shin' or 'Shang-Te'!"

Sad, indeed, it is that it should be so. For, in truth, one might expect that every man engaged in the solemn undertaking to translate the Word of God, and to give it to the heathen in its purest form, would let that all-important object outweigh all other considerations; and that he would at once lay the free-will offering of his learning at the foot of his Saviour's cross. We must, however, conclude from the pamphlet before us, that, apart from convictions, the result of conscientious research alone, private judgment, if not, party feeling, have at times taken the place of calm discussion; and they seem, at last, to have brought men, at home, conscientiously to hate one another for the love of God; and, in China, to fight angrily by way of seeking peace. And in such a cause, too! when—

دو دل يك شود بشكند كوهرا

"Two hearts in one might rend a mountain";

they still prefer—

ايكي رأيس بر كمي باتررلر

"To be two captains, and to sink their ship!"—As it was in Ceylon some years ago, when the

key-note of discord among the Christians in the island was: "Are you for 'Deviyan' (Eloah), or for 'Deviyanwahansè' (Elohim)?" so also at present in China, not only do the preachers of the "Gospel of Peace" strive among themselves, but, may be, one of their flock, a good "Christian" boatman, who plies across the Yang-tsze-keang, or in the harbour of Canton, may think fit, after taking his fare, first to inquire if you be for "Shin" or for "Shang-Te," ere he consents to spare your life, and to land you safe on shore.

Such a state of things is partly excusable, perhaps, at the outset of a mission, when everything is strange, and the language is as yet little understood. But when kept up, as it seems to be in this case, it injures materially the cause of Christ's Gospel abroad; and at home it does, assuredly, no good.

Here is, for instance, a "life-member of the Parent Society of thirty years' standing," who appears in the ranks with the very best intentions, as a peace-maker, armed with a ploughshare and a pruning-hook, in token of his errand. But while he preaches peace, he does not seem aware that he wounds his neighbours right and left, by brandishing around him his peaceful weapons. For, in his zeal, and while sparing no pains to impress upon the Committee of the Bible Society his own very decided preference for "Shin," he blames, in round terms, that benevolent and influential Body for giving a premature verdict against the term of his choice, in order to escape the

other unpleasant alternative of acknowledging themselves unable to decide the point. And, at page 9, he tells them that "it would have been their wisest course to have cancelled their Resolution, especially after such ample evidence was adduced for 'Shin,' and to have decided at once for this term." "For," says he, "the advocates of 'Shin' had certainly a right to look for this"; but that, on the contrary, "they and their friends were astonished to see the Bible Society still halting between two opinions" (poor limping Body!), "in the face of so much evidence," etc.

Why the Bible Society should "decide at once," to please the advocates of "Shin," in particular, may not appear quite so clear to others as it does to the "life-member." But he must have probed the subject thoroughly. For, with more assurance, perhaps, than charity (page 9), he "thinks the case is now plain enough for any serious-minded, sensible Christian, who is willing to be guided by the Word and Spirit of God, to form a sound judgment in this important matter";—a consoling thought, assuredly, for any one who may venture to differ. So that now, whosoever advocates "Shang-Te" instead of "Shin," whether in Pe-tche-li or on the banks of the Thames, may know, that he can lay no claim to being thought either "serious-minded" in his research, "sensible" in his opinion, or "willing to be guided by the Word and Spirit of God" in his decision;—if, indeed, he is not altogether wanting in conscientious feeling. For,

at page 10, we further read, that "the advocates of 'Shin' have never wavered or doubted the fitness of that term to render ELOHIM and *ΘΕΟΣ*, since they entered thoroughly into the question, and rightly understood it. Therefore, to surrender it for any other name or title, would be to violate their conscience, and disregard the Word of God altogether." How then is it, that if "they have thoroughly entered into the question, and rightly understood it," they have left "out of the question" EL, ELOAH, and *'Ο ΘΕΟΣ*, three out of the five names for "God" in Scripture? for they only mention ELOHIM, and *ΘΕΟΣ*.

"Tantane vos generis tenuit fiducia vestri!"

But since the "life-member" is at head-quarters, and corresponds with friends in China, he must have had ample opportunity to follow this debate through its successive stages; and he speaks, no doubt, from book. We regret we are not so fortunate; for we have no friend engaged in the cause; and our only source of information, and, therefore, our only authority on this subject, is the pamphlet before us. We can therefore only venture to submit to its author, that it is just possible others than the advocates for "Shin" "may have entered thoroughly into the question," may have understood it, at least, as "rightly," and may be as anxious to "do no violence either to their conscience or to the word of God," as the stanchest "Shin"-friend the writer of that pamphlet may have. For the inuendo at pages 10 and 15,

that scholarship ill accords with conscience, or with an honest desire for the glory of God, deserves no notice, except to show that it retorts upon its author. If it be granted, what, then, may we ask, becomes of those who are so deeply conscientious? Are they no scholars? Neither does it follow as a matter of course that, because a man has resided ten years or more in China, he is, therefore, competent to judge. He may have been there longer, and still think Confucius too old, or Mencius too prosy—besides they were heathen! —and thus know little of either, and still less of their classical tongue. We have often seen that the case in India, as regards Indian studies. Still less is the question decided by the circumstance alone of "a large majority being in favour of 'Shin.'" For it is an established fact, in Europe, and, we presume, also in China, that the best scholars, and therefore the men best able to be judges in such a case, are by no means plentiful. Unless it be there, as it is in Turkey, where—

چوق بلن چوق یانلور

"A man who knows much, makes many mistakes."

With us, at least, such men are to be looked for in the minority; and it would appear that it is the case also in China: for there, among the "adversaries" of "Shin," we notice several men of note;—one especially, Dr. Medhurst, who is well known as a first-rate Chinese scholar. His opinion, whatever it be, is therefore entitled to great deference on any-

thing relating to Chinese literature. For, what is required to meet the question is not breadth, so much as depth. And in the words of the Hindoo poet:

" Ekashchandro tamo hanti na cha taraganairapi."

" One moon does more to dispel the gloom than a thousand stars."

Assertions, or even private opinions, " ad captandum" only, will fail to convince men who look below the surface. But they may, as in this case, perhaps, mislead others, who, having no better opportunity to judge for themselves, will, at once and cordially, decide on doing "the right thing"; and, as a pious act, freely—

" Dant veniam corvis ; vexat censura columbas."

It seems, therefore, to be the duty of every one who may hope to assist, even a little, in this cause, to do so simply and candidly, with a view to God's glory alone. That is our apology for offering our opinion at all. But we do so with diffidence ; for we run the risk of an encounter with " giants of Gath," in the shape of Committees of men, our seniors in years as well as in learning and experience. They, too, leave us a very forlorn hope of escape, since we are told, at page 10, line 18, that no compromise will do. Either we must side with " Shin," and live, or die with " Shang-Te"! And yet, to quote the writer's words, we have " no choice left in the matter," but,

with other friends of China, to accept the challenge at page 9, sec. 10, and "see that *the truth* of God is maintained, and his *great and glorious name* honoured, and not dishonoured in China."

"Arma parate, animis et spe præsumite bellum!"

We will, therefore, crave the patient hearing of our readers, while we touch on the "extrema rerum" of the case, and lay before them the reasons which have led us, living away from the din of battle of "Shin," to hear of it without alarm, and to judge of the fight for ourselves. However poor the fare, they will have, at all events, something more than a somewhat partial view of "*Shin* v. *Shang-Te*" to go upon. Unless, indeed, some of them have already made up their mind, like that bencher in Erin, who, would not hear the other side of the question, as it "puzzled him so!"

Meanwhile, we would venture to submit to the Committee of the Bible Society, that they need not take alarm. Neither should they be moved to recall, in haste, their former verdict; and thus hasten their final decision, by the dread of either "giving the Chinese a stone instead of bread," or of incurring a fearful responsibility to God, and the millions of Chinese, who are waiting for "the bread of life" (page 15). The case, we may assure them, is not so desperate. The bread is not "poisonous"; and all the harm "Shang-Te" can do to his own people, is not to be compared with the injury done them by, first, sanc-

tioning one reading for the most important word in the whole Bible; and then, after that, expelling it, covered with anathemas. On the contrary, we should say, the Committee of the Bible Society may take credit to themselves for their slow deliberation. For, in this case, if ever, the Arabic adage is true—

في العجلة تكون الندامة
وفي التوني السلامة

"In haste lies repentance; and in moderation, safety." And—

الصبر مفتاح الفرح
والعجلة مفتاح الندامة

"Patience is the key to joy; but haste, on the other hand, opens the door to regret."

II.

What then, we ask, is our object at present? It is not, let us hope, to bend the version of Holy Scripture in Chinese, to present circumstances only, by adapting it to the taste, notions, or prejudices of the insurgents. It is, rather, to give the people of China a translation of the "pure milk of the Word," in a style alike acceptable to the educated, and easily understood of the common people: so that they may live and "grow thereby," as long as the Hoang-ho

rolls his wave across the plains of the Middle-kingdom, and there is one man left who speaks only the peculiar idiom of that land.

Our task, then, is to render faithfully into good Chinese the true meaning of the original Hebrew and Greek texts of Holy Scripture. And that requires, on our part,—

A) A knowledge of the sense of the original text.

B) A knowledge of the language into which the original text is to be translated. Now—

A) The sense of Holy Scripture may be twofold:—

a) Literal, and—

b) Allegorical.

The *allegorical sense*, however, is so uncertain, and depends so much on the turn of a man's mind, or on his fancy, that it should be carefully avoided in a printed translation of the Word of God, which ought to speak for itself, and be independent of either note or comment. The allegorical sense is fit for oral instruction alone; and that again, to older converts only.

In our translation of the original text, then, our bounden duty is, to adhere strictly and devoutly—for we have to deal with inspired writings—to its

a) *Literal sense*, which consists in the meaning attached to it by the author.

In order to get at that meaning, we must become acquainted with—

1) The spirit of the original writer. That implies a knowledge of—

2) The language of the original; and—
The peculiar idiom of that language at the time the author wrote.

3) The time,

4) The manners and customs, and—

5) The external circumstances, of the times in which the original author lived.

On the other hand, a truthful rendering of the literal sense of the original text into another language, implies—

1) An intimate acquaintance with that language, as it is both written and spoken;

2) With the genius, manners, and customs,

3) The religious tenets,

4) The ideas, notions, and prejudices, of the people who speak it.

Hence it must appear that, in point of learning alone, it is above the power of any one man *to bring to perfection* the translation of the whole Word of God. Besides, the mind, be it ever so well balanced, will gravitate more or less towards itself, if left long alone; and the judgment, however correct, must get warped in time, from want of interchange of thought with others. And that must also tell upon the work

of translation, which, as regards the Word of God, requires, above all things and besides a holy mind, consummate judgment.

A translation of Holy Scripture, therefore, should be the joint work of an assembly of men "moved by the Holy Ghost," and upheld by prayer, towards the one great object,—to give the people, into whose language they translate, the pure Word of God, whole and undefiled.

But, as the success of a translation greatly depends on the *spirit* in which the men engaged in it labour among the people, it may not be out of place, perhaps, to digress a little, by first making a few preliminary remarks "on the spirit in which we should carry on our intercourse with the heathen."

III.

First, then, Who are the heathen? They are our "brethren, according to the flesh,"—children like ourselves of the "one God and Father of all," who, "hath made of one blood all nations of men, for to dwell on all the face of the earth." "For we are also his offspring." They are therefore heirs, as well as we, to God's promises in Christ; but *they* are "alienated from the life of God by the ignorance that is in them, because of the blindness of their heart"; while "by grace *we* stand."

Secondly, What are they ? They are our brethren, and, like ourselves, some of them are taught, and some are not; but, generally speaking, they are expert, quick, inquisitive, gentle, willing to be led, and often abundantly learned. As to their moral sense, it is either blunted or altogether lost, since it depends on their religious belief, which, among the educated, is a kind of esoteric worship, based on ancient writings and codes of morals; while among the common people it is only a system of gross, and, to them, unmeaning rites.

But even the wise among them, as the holy Apostle says, "by wisdom know not God." Confucius, for instance (Sh. Lun. iv. 1), not knowing what to think of "Shin"—"**puh yu kwae, li, lwan, Shin**"—spoke of it no more than of magic, fighting, or revolt. And yet, constrained by the irresistible "law written in his heart," he says (ibid. ii. 1), "**Tse joo tsae! Tse Shin joo Shin tsae!**" "Worship (or sacrifice) as if it were a reality; worship 'Shin,' as if 'Shin' were present!" Mencius, on the other hand, declares, that we receive no good from any one but ourselves, "**puh wai,**" and says (Sh. Mang. iii. 6), that "man has in himself the four principles of good." While Plato (Phæd. c. 78), seems to give it up in despair, when (saying, "It is most difficult, if not altogether impossible for us to know in this life, τὸ σαφές, the truth, on which we may rely and be safe") he adds, "We must either find out wherein it lies; or, if that be impossible, we must follow the best opinions of men, and risk upon

that, as upon a raft, our passage through life. Unless, indeed, some one could discover a safer and less dangerous conveyance, ἢ λόγου θείου τινός, or, better still, some divine Word." The state of even such men among the heathen, is well told by the Buddhist, (Kah-gyur. vol. ii. Rgyatch. c. xiii.), who compares

"Srid · las · hbyun · la · hgro · va · rtag · tu · rmons |
| Vum · par · chhud · pai · vun · va · hk'hor · va · vjin" ||

—the ignorant state of beings in this world to "bees buzzing inside a glass vase."

Yet, amid the gloom that surrounds them, some of those poor creatures "feel after God, if haply they may find Him; for, in truth, He is not far from them." We well remember a certain festival of Doorga, in Bengal. We were standing with a venerable Brāhman, by the sacred stream, on which images of the goddess were carried in boats with great pomp, and then thrown into the river, amid the shouts of the multitude. We pointed to one of them, and said to our learned friend: "Dwija! behold your gods! You see them first made with hands, and then cast into the river." He made a significant gesture, and replied in his own sacred tongue: **"Kim etad Mahashaya, kim? shalabhanji, k'hara, kashtam ityadi kevalam! Murk'hanam etad asti; na cha panditanam."** "What is that, Sir? What! a doll, straw, wood, or anything else you like. It is all very well for stupid folks, but assuredly not for the wise." And then he quoted, with great emphasis, these

beautiful lines out of the "Laws of Manu" (ch. i. 5—7):—

"Asididam tamobhutam, apragyatam, alak'shanam, |
Apratarkyam, avigyeyam, prasuptam iva sarvata:." ||

"Tata: Swayambhur Bhagavan avyakto vyanjayan-n-idam |
Mahabhutadi, vrittauja: pradurasit tamonuda:." ||

"Jo savatindriyagrahya:, suk'shmo ≲ vyakta:, sanatana:, |
Sarvabhutamayo ≲ chintya:, sa eva swayam utbabhau:." ||

"This world was as yet in darkness, imperceptible, undefinable, undiscoverable by reason, indiscernible, as if it were altogether asleep."

"Then He who exists by Himself (יְהוָה "l'Eternel"), the Most High, who is Himself imperceptible, He made this world, composed of great elements, perceptible. He, the Almighty, showed Himself, and dispelled the gloom."

"He, whose nature is beyond our reach; whose essence escapes our senses; who is indiscernible, but eternal; He, the All-pervading Spirit, whom the mind even cannot grasp, even He shone forth Himself."

Thirdly, What are we who thus take upon ourselves to teach the heathen? We are their brethren. To us the oracles of God have been intrusted, that, profiting by them ourselves, we should make them known to our Gentile brethren. If, therefore, we be "confident that we ourselves are guides of the blind," let us see, first, how and which way to lead them. If we give ourselves as "a light to them which are

in darkness," let us see, next, that our "light shines before" them. It will not, then, be necessary to thrust our "smoking flax" into their eyes, in order "that they may see our good works." But, beholding them, they will, as St. Paul says, "falling down on their faces, worship God, and report that God is in us of a truth." For it cannot be, surely, that—

پاي شمع تاريكست

"The lamp that gives light should itself stand in the dark."

Thus impressed with our responsibility as teachers of men, who are to receive their first impressions of what is holy and good from us, we will act with wisdom, and consult the law of kindness, in our intercourse with them. We will, then—

Fourthly,—Address them as brethren, who are as yet strangers to us, as well as we to them. Wisdom, then, will teach us to make ourselves acquainted, at first, with what our ignorant brethren may believe or think in common with us, in order, as it were, to lessen the distance that separates us; and at once to try and draw nearer to them in love. By thus meeting them on their own ground, as a pledge to them of our good-will, we shall induce them to listen to us, as the first step towards their coming over to our side. For it is only by beginning at what they know and believe as well as we, that we, who have prejudices as well as they, can avoid giving needless

offence to theirs :—thus gain their confidence, and then teach them what we know and believe, in order to make them one with us in the knowledge of Christ. They, too, have a religion as well as we ; but their religion is that of Cicero (de Nat. D. ii. 28), " a relegendo,"—"vain repetitions" ; as for instance (Laws of Manu, ch. ii. 79, 82,)—

" Sahasrakritwastwabhyasya vahir etat trikam, dwija:, |
Mahato ≶ pyenaso masat, twachevahir vimuchyate." ||

" The twice-born Brāhman, who shall have repeated these three (' Om,' the ' vyahritis,' and the ' gayatri'), a thousand times, apart from men, shall, in a month, be released from a great offence, as a serpent is from his slough."—Let us, then, show them, with kindness, that our religion consists in changing only two letters in theirs, in order to make it, as Lactantius (lib. iv. 28) says, "a religando,"—the religion that will bind their hearts—" arctis relligionum nodis," (Lucr. i. 931,) with ours in the fear of God.

אבבא חטרא מלי אבי דרא חושבנא :

" Bring back the wandering sheep to the fold with kind words : when once they are in, then give them the lesson," says the Jewish adage, quoted by Rabbi S. Jarchi, in his Com. on Eccles. iii. 7.

One or two examples will suffice to illustrate what we mean.

If, for instance, we attempt to bring a Buddhist

"to have faith in God," let us at once fix his attention, by quoting his own authority on the point (Kah-gyur. vol. iv. Rgyatch. c. iv.), and remind him that, according to his own showing, "faith" is the very first of the one-hundred-and-eight doors of entrance to true religion.

"Grogs · po · dag · dad · pa · ni · ch'hos · snan · pai · sgo · ste |
| Bsam · pa · mi · phyed · par · hgyur · ro |"

"Friends!" said Byang-ch'hub-sems-d'pah, "faith is indeed a door to the doctrine of morals (religion): it renders the mind undivided." And that—

" Dad · pai · stovs · ni · ch'hos · snan · pai · sgo · ste |
| Bdud · kyi · stovs · las · yan · dag · pad · hdah · var · gyur · ro |"

"The power of faith is a door to religion: it enables us to escape clean out of the power of the devil," etc.

If, on the other hand, we have to do with a Taouist, let us introduce to him our doctrine of the "Word," who "in the beginning was with God," and "in whom is life," and gain a hearing by quoting this remarkable passage in his own chief, Lao-tsze, on the **Taou**, or *Λόγος*, ch. i :—**"Taou ko-taou, fei ch'hang. Taou wo-ming, T'heen-Tih che chih."** "The Taou (*ὁ Λόγος*) that can be expressed in words is not the eternal Taou. The Taou that is not named is the origin of heaven and earth." And ch. iv. :—**"Tsian hi! sse ch'hang thsun! wo puh chi sui-che tsze. Seang Te-che sean!"** "Oh how subtle

He is! He seems to have existed for ever. I know not whose son He is. He appears to have been before Te!"

If, again, we have to deal with a disciple of Confucius, on the subject of "good works," and wish to bring him round to hear of the only principle of good morals—"the fear of God,"—we may prepare him for further instruction by reminding him of his master's words (Ch. Yung. c. xxix. 4) :—"**Keun-tsze chi choo Kwei-Shin eul wo ee. Chi T'heen yay; pe shin i sse Shing-jin eul puh hwe.**" "The wise, or superior, man, in his daily life, realizes the constant presence of Spirits, without any doubt. He acquaints himself with Heaven, and looks forward without anxiety to the coming of the Holy Man ('*ἐν ἀνδρὶ ᾧ ὥρισε.*' Acts xviii. 31), at the end of the world!"—We might also turn to account the remarks of Téng-thoúï-'ân, who points to the four things in this chapter of the Ch. Yung, which build up man's virtue :—1) **Khao,** "rule of conduct borrowed from antiquity (the Word of God)";—2) **Kiau,** "conformity to Heaven (love God), and to Earth (and thy neighbour)";—3) **Chi,** "witness of the Spirits (good conscience)"; and,—4) **Sze,** "expectation of the Holy Man (final reward of good works)."—(See A. Rémusat's ed. pages 367, 422, etc.) Surely, those are materials to work upon, and ready to hand.

If, on the other hand, we address a Brāhman on "the nature of God," we may open the book (Bhagavad-gīta, c. x. 19, 20, 23), and bid him read what Bhagavān

says of himself:—"Hear O Arjuna! **'Nasti anta vistarasya me!'** There is no limit to my amplitude!"

"Aham atma, Gurhakesha! sarvabhutashayast'hita:; |
Aham adishcha, madiancha, bhutanam anta eva-cha." ||

"I am the spirit dwelling in the bodies of all beings: I am the beginning, the middle, as well as the end of them."

"Ak'hsaranam akaro ≯ smi, dwandwa: samasikasya-cha |
Aham evak'hsaya: kalo, dhataham Vishwatomuk'ha." ||

"Among the letters I am A ('ἐγώ εἰμι τό *A*'), the copula in compounds; I am endless time; the omnipresent Preserver of all things."

"Ahan sarvasya Prabhavo; matta: sarvam pravartate." |

"I am the Author of all, and by me all things consist," etc.

In thus borrowing from the heathen every useful doctrine or sentiment they may possibly have in common with us, we shall "start fair" with them, to lead them onwards to God. In so doing we shall only follow the example of our great chiefs, the holy Apostles; and that, too, both in preaching and writing.

a) As regards *preaching*. Behold St. Paul on Mars' hill, at Athens, surrounded by sharp and inquisitive Greeks. He does not insult them by railing at their tutelary goddess ATHENE, as she stood glittering on high before him, within her marble walls,

on the summit of her Acropolis. He does not needlessly offend their prejudices, by trampling under foot her images, nor by throwing down the first altar he meets with in his progress through the city. Far from it. In his unprejudiced love, he makes himself "all things to all men," without risk of principle, "that he may by all means save some." He therefore addresses his audience so as to gain their goodwill, and to rivet their attention. He does not flatter them, but he takes them—"des veniam bonus, oro,"—"by the smooth handle." He tells them they are even too much addicted to the worship of the gods. "For, as I passed by," says the holy Apostle, "I beheld your devotions; I found an altar with this inscription, 'TO THE UNKNOWN GOD.'" That is his text. He then proceeds: "Whom, therefore, ye ignorantly worship; Him declare I unto you!" Wonderful tact! For St. Paul, no doubt, knew the circumstances of the "*βωμοὶ ἀνώνυμοι*" (Diog. Laert. i. 10, 3) if he meant one of men. If he alluded to one of the many altars with this inscription, *ΘΕΟΙΣ. ΑΣΙΑΣ. ΚΑΙ. ΕΥΡΩΠΗΣ. ΚΑΙ. ΛΙΒΥΗΣ. ΘΕΩι. ΑΓΝΩΣΤΩι. ΚΑΙ. ΞΕΝΩι.* (see Carpzov. Antiq. Sac. Cod. pp. 84, 85, and 476, *seq.*), he did not, at all events, apply *at once* the words, "*τῷ Ἀγνώστῳ Θεῷ*," to *Ἰάω*, יָהּ, but he applied them to their rightful owner, to "*the* God" of those to whom he was going to preach "the true God." So also, in order to impress his hearers with his doctrine, he does not quote from the Targums, of which they knew nothing.

But he quotes from some of "their own poets," and takes as witnesses to the truth of his teaching, no less a man than the Athenian Cleanthes, and his own countryman Aratus himself. "You must believe what I, a stranger, say; for I only repeat what certain of your own poets have said, *Τοῦ γὰρ καὶ γένος ἐσμέν*, 'We are also his offspring.'" Whose offspring? Of "the God" they ignorantly worshipped: and who is He? Aratus says (Phæn. i. 1—5):—

Ἐκ Διὸς ἀρχώμεσθα—
—πάντῃ δὲ Διὸς κεχρήμεθα πάντες·
τοῦ γὰρ καὶ γένος ἐιμέν—

And Cleanthes (Hymn. in Jov. i. 5):—

Κύδιστ' ἀθανάτων, πολυώνυμε παγκρατὲς ἀιεὶ
Ζεῦ,—φύσεως ἀρχηγὲ—
ἐκ σοῦ γὰρ γένος ἐσμέν—

While Plato (Timæus, sec. 6, ed. Bek.) reminds those same Athenians, that they were living in the land first chosen by their tutelary goddess; and that they were governed by laws which made them excel all other nations in merit, "*καθά περ εἰκὸς γεννήματα καὶ παιδεύματα θεῶν ὄντας*," "as it behoved men born of gods and brought up by them." Those words were familiar to the people of Athens, who claimed their origin from him, of whom they said themselves that he was "*Πατὴρ ἀνδρῶν τε θεῶν τε.*" (Sch. in Arat. 5. Hom. Il. *ά.* 544, etc.) *Ζεύς*, "*ὅθεν ἔχομεν ἀεὶ τὸ ζῆν.*" (Stob. Ecl. Phys. i. 2, 24.) He was Diespiter, *sc.* Dius-pater, Jupiter, in short; the "unknown God" preached by

St. Paul himself. Hear that, O ye worshippers of "Shin"!

We see, then, how the Apostle, having won his audience by showing them that they as well as he were brethren,—children of the "unknown God," whose servant he was,—brings round his heathen hearers from the worship of their own gods, to that of the only true God. They listen attentively. They even quietly bear being told they must "not think that the Godhead is like unto their Gods"; but that they ought "to repent," and "to prepare for the judgment to come." They hear of the "Just Judge" as of "that Man whom God hath ordained," and through Him of "the resurrection of the dead." So that the same men who exclaimed, at first, "What will this babbler say?" now begged they might hear him again; while others "clave unto him, and believed"; and (Lucian. Philopatr. ad fin.), with Triephon, said: "*Ἡμεῖς τὸν ἐν Ἀθήναις Ἄγνωστον ἐφευρόντες, καὶ προσκυνήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες, τούτῳ εὐχαριστήσομεν, ὡς καταξιωθέντες τοιούτου κράτους ὑπήκοοι γενέσθαι.*" "For our part, having found the 'Unknown God' of Athens, and having worshipped Him, we will, with our hands lifted up to heaven, thank Him for our having been thought worthy to be made obedient to such a power as His."

b) As St. Paul sets us the example in preaching, so also does St. John, especially, show us how to *write* for the heathen. What could be more heathenish (since it was heretical as well), than the

use of the word *Λόγος*, originally borrowed from the Greek school, and made an æon by the Gnostics, who were already numerous at Ephesus, where St. John wrote? or yet the Platonic terms, *ἀρχή*, *μονογενής*, *ζωή*, *φῶς*, and *πνεῦμα*, all of Gnostic stamp? But for that very reason, and because St. John was writing to refute the impious tenets of those heretics, he adopts their own expressions, to show them what was the *ἀρχή*, and what the *Λόγος*, and the *ζωή*, and the *φῶς*, are in truth; and he opens his Gospel, written for them especially, with these imposing words: "*Εν ἀρχῇ ἦν ὁ Λόγος*." Had he adopted the style of St. Matthew, who, for instance, wrote for Jews, he would have missed his aim, and said nothing directly, to reach at once the most prevalent heresy in his day. But, under the guidance of the HOLY-GHOST, he made plain to them, not that "JESUS is the Son of David"—for that did not concern them much—but, that He is *ὁ Λόγος*, "the Word" of GOD, "by whom, indeed, all things were made"; that He exists *ἐν ἀρχῇ*, "from the beginning"; that He is *ὁ μονογενής*, "the only begotten"; *ἡ ζωή*, "the life"; and *τὸ φῶς*, "the light," which sheds abroad among men, *τὸ πνεῦμα*, "the Spirit," or divine light and life.

Such examples as those show us plainly that it is no easy matter to become "thoroughly furnished" unto the work of "preaching among the Gentiles the unsearchable riches of Christ." Good intentions alone are not enough to make "good workmen" that "need not be ashamed, rightly dividing the word

of truth"; who, while they move among a class of men, "*ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί*," "are yet *able*, by sound doctrine, both to exhort and *to convince* the gainsayers." We enjoy no longer the apostolic gifts of tongues and of miracles. We have human powers and human energies only given us, as instruments to work under God, and for Him. We therefore come far, far behind the holy Apostles, although in the same field of labour. And yet we think sometimes we may improve upon what they did, and accomplish more with less trouble!

—— "ego nec studium sine divite vena,
Nec rude, quid possit, video ingenium: alterius sic
Altera poscit opem res, et conjurat amice.
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit Venere et vino,"—

says Horace; "*ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον*," says St. Paul, who, in the discharge of his apostolic office, made good use of the learning he had acquired at the feet of Gamaliel, as plain "Saul of Tarsus." He sanctified his knowledge in the using.

"But," says, perhaps, some one who thinks so much study for the work of the ministry needless, "it pleases God, by the foolishness of preaching, to save them that believe." So be it. But, that is not "by the preaching of foolishness." We have to preach Christ

crucified, and Him alone, "the wisdom of God and the power of God." That is all, and that is enough when it is done. But that is the question. And as a hint for private thought elsewhere than in India, or China, Do we preach HIM as HE is, or do we preach our own views of HIM? and do we, "like wise master-builders," really contribute to the edification of his Holy Church, by laying no stubble, but only precious stones "upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone"? Pearls are precious things; but we may, incautiously, cast them before swine. And the "Word of God," which we all claim as our weapon, is indeed "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." But, let us bear in mind, that "the sword" is not the "drill" for it. This comes first. For if the arm that holds the sword be dead, or paralyzed, or even untaught, what happens? Either the soldier cannot grasp the hilt; or, if he does, he fancies he fights, but it is only "as beating the air"; for he neither knows where nor how to strike. So that, after great exertions on his part, he sinks exhausted; but his foe rises unhurt, and the battle has yet to be won.

Who, then, is sufficient for these things? Speaking earnestly, and from experience, we say—very few. And yet, unless things have much improved of late years, what is sometimes the case, as regards missionaries? Men, from whatever cause, are scarce, or

unwilling to go out. And while, as Rabbi Tarphon (Pirke Av. ii. 15), says : היום קצר והמלאכה מרבה והפועלים עצלים והשכר הרבה—"The day is short and the work is increased; yet the workmen are slow, though the reward be great";—and missionaries are recruited from whence they can be had. Until lately, a boy who was too dull to learn a trade, was at once destined by his fond parents to become the promising schoolmaster of the village. And we might mention like instances of men sent abroad, with very good intentions, no doubt, and on a fair salary too, to "do something" as preachers of the Gospel in India or China, who, having perhaps tried their abilities at some common-place occupation at home, had completely failed. We do not attach blame to any one in particular. We only wish to combat the somewhat prevalent and very erroneous idea that, "because, for instance, a man could not 'get on' in the Church at home, he may do well enough for the heathen abroad." He is out of sight, certainly; but that is all. For, if "to do well" means to plant or to build up the Church of Christ among the heathen, we can assure our readers that a missionary requires, if possible, better training, more learning, more judgment, more tact, more patience, more perseverance, for his work, than most clergymen at home; although these even cannot well do without a fair allowance of the latter qualities especially. What happens, however? Some men arrive in India, and, we fear, also in China, as missionaries, who are less able and worse informed

than the first educated native they meet with. This one turns out rather too quick, too sharp, and, perhaps, too learned also; and he soon finds out who is the abler of the two. He then, civilly—

—"naso suspendit adunco
Ignotum"—

and walks away with a smile from the man of God, and from his cause.

Thence come, humanly speaking, the failures which, apart from the irresistible effects of climate, seem to mark the progress of some missionaries abroad. They go forth into the finest field of labour, "already white to harvest," to follow men, who, after having spent their life in "turning many to righteousness," already "shine like stars" in the Eastern firmament. But because they "count no cost," perhaps, but that of the journey, and because they do not weigh beforehand—

—"quid ferre recusent,"
"Quid valeant humeri,"—

when they begin to work, they find themselves unequal to their task. Thence too it is, that, among the number of converts in such countries as India and China, we hear of so few "Areopagites," and that "honourable councillors" are fewer still. For it is easier, we allow, to scatter tracts in abundance, and innumerable copies of the Bible, among a multitude always ready to receive, than to *convince* one educated man who is a gainsayer, by bringing home to him the error of his ways. And yet, in those

countries, the multitude is only the lump, and educated or privileged men among them are the leaven. Unless we be satisfied with unleavened bread alone, we cannot leave these out. They are, through their influence, as it were, the "head" of the people. Nowhere more so than in China. And in India, one single converted Brāhman will influence the whole of his heathen village, far more than the whole of that village, if converted, could influence him, alone, and still addicted to his Brāhmanical rights. As, when out on a foraging expedition, we may clear some brush-wood, and throw down a few mud-huts; but the country is not ours until its fortresses are taken. When they fall, the rest follows;—not until then. Now, in India, the Brāhmanical caste, especially, and, in China, philosophy and national associations of nearly four thousand years, are strongholds which, as yet, have proved impregnable. And, one might almost say, their garrisons deserve well of their country for defending them so well and so long; though it has been against an inferior force; if not, against an army partly disorganized.

"But," says some well-meaning man, "though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong-holds." So they are, thank God! for *no other* weapons could avail. But good weapons do not, of themselves, make good soldiers. These must "endure hardness" and "strive lawfully." Besides, there must be union in

the camp; there must be a well-concerted plan of attack, and unity of action among the besiegers, led by able officers, under one master-mind. If not, then after a protracted siege and sundry defeats, the besiegers are at last, perhaps, obliged either to raise the siege, or to ask the besieged city to capitulate, for they cannot take it!—"Well!" says another, "but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Certainly; for what excellency or power could we arrogate to ourselves? But who said that? Not a raw recruit, but an Apostle, who, though he was inspired, yet thought no better of himself! We, however, are but plain "men," to whom it pleases God to grant a certain measure of His grace, in order to enable us to do a little. We cannot, therefore, presume, *à priori*, on obtaining supernatural gifts. Neither can we possibly be excused for going to "fight the good fight of faith," unless we have, first, done our best as men, to test our strength, to fit our harness, and to try the temper of our sword. And then, but only then,—like faithful soldiers of Christ, before going forth to fight under His banner, (and not every man his own way,) let us on our knees receive His blessing; and then we may safely place with Him alone the issue of the battle.

We all have heard of the young preacher, who, treated his village congregation to what, in the country, is called a "high," or "fine" sermon. After service, a village dame was overheard saying to one

of her friends: "A mighty fine sermon that!" "Sure!" replied the other. "Ah, yes!" said the first, "that blessed word 'Mesopotamia,' it does me good!" It is often so, we know, even where the minister and his people have the same ideas and language in common. How, then, is it in China, where, the spoken language is so hard to master, and the people differ from a preacher of the Gospel, "toto cœlo"; since they look upon him in the light of a "demon" addressing them, the "Celestials"? "Reported,"—"Doing well!"

IV.

The foregoing remarks will, we believe, abundantly show, that, in our intercourse with the heathen, whether by word or in writing, we must be able to borrow their own ideas, if we wish to make ourselves understood of them. This general rule bears directly on the work more immediately before us; that of—

c) *Translation*, which is, generally speaking, the rendering of, sometimes, new ideas, expressed in a language unknown to a particular people, into the language, and through ideas, for the most part in familiar use, among that people. It is, in short, rendering one idiom into another. A good translation, therefore, is *literal*, that is, idiomatical;—not *verbal*.

Hence, clearly, if we wish to impart to a people new ideas, we must do it through the medium of those they already have. We must, therefore, adopt a style both correct and familiar to them, and avoid as much as possible the use of words of rare occurrence in the language, or altogether foreign to it.

But in no translation is this rule to be more strictly observed than in that of Holy Scripture; although there is at times, we know, great difficulty in chosing appropriate terms in a language which is, as it were, twofold,—one, written, for the educated; and the other, spoken, for the common people. And to no word in Holy Scripture do the above remarks apply more particularly than to the term "God." It exists in every language, and we must find it there. For we do not wish to teach "a strange God," but only, the right worship of "the God,"—theirs, as well as ours,—whom they ignorantly worship.

Therefore, in the choice of a term to express "God," it behoves us, first, to consider well what is the one leading idea contained in the original term; and, after that, to try and find, in the language of the people for whom we translate, a corresponding term, and choose the one that comes nearest to the original. It cannot but be a name for the "unknown God"; for the heathens have no other; since they worship, they "know not what." This term, if inadequate, must, at all events, be *appropriate;* and then it may be brought to mean "the known, the only true God." It may then be raised from being the common name of a

dumb idol perhaps, to be the cry of adoption from a Christian people, to the "living and true God." St. Paul, we see, "raised," by his preaching, the "unknown god," Jupiter, in the eyes of the Athenians, to the supreme office of both Creator and Judge. Thereby showing the fallacy of the specious reasoning, that, because "a name" has been at any time applied to an idol god, it ought not, therefore, to be used in order to express the name of "the only true God."

The writer of "*Shin* v. *Shang-Te*" (page 4, sec. 2), seems to quote Exod. xxiii. 13,—"Make no mention of the name of other gods, neither let it be heard out of thy mouth,"—in support of this assumption; but, as it appears to us, wrongly. For this command was given to the Israelites, the peculiar people of God, who were leaving an idolatrous country, to take possession of another country, quite as idolatrous, under singular circumstances. They were to continue in that land, the sole worshippers of the true God, in the midst of heathen nations, with which they were to hold no intercourse at all; but which, on the contrary, they were to exterminate. Therefore, clearly, for them to swear allegiance to one of the idols of Egypt, or of Canaan, by calling upon it by name, would have been "high treason" in an Israelite towards JEHOVAH, not only his "God," but, at that time, also, his only "King." The case is not, therefore, parallel; nor does the passage above quoted, seem to bear on the subject.

But the case, we anticipate, would be similar, if the children of Israel had not been a "peculiar people,"—if they had been allowed to mingle with the Egyptians and with the Canaanites, and had been charged to make "their own God" known among those nations. The head of a family or a Levite, in his teaching, would, doubtless, have chosen the words already in use for "God"; or he would have adopted "JEHOVAH" only. In Egypt, he would have spoken of God, not as "ELOHIM," who was "a strange god" to the Egyptians, but as ⲫⲧ "Phnuti," *ὁ Θεός*, the name by which He is designated in the oldest monuments; and by which, also, "ELOHIM" is rendered in the Egyptian version of Holy Scripture, *e. g.*, Ps. lxxxii. 1, "ⲁ ⲫⲧ ⲟⲩⲓⲉⲣⲁⲧⲉ ϧⲉⲛ ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲛ̀ ⲛⲓⲛⲟⲩⲧ, *ὁ Θεὸς* (Phnuti) *ἔστη ἐν* (*τῇ*) *συναγωγῇ* (*τῶν*) *θεῶν*" (an ni nuti); and ver. 6, "ⲁⲛⲟⲕ ⲁⲓⲭⲟⲥ ⲭⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲛⲁⲛⲛⲟⲩⲧ, *ἐγὼ εἶπα, Θεοί ἐστε*," etc. It is also highly probable that "*Ἱερόμβαλος ὁ ἱερεὺς Θεοῦ τοῦ Ἰευώ*," (Sanchon. ed. Orell. p. 2.) "Jerubbaal, who is Gideon," in his discussions with Sanchoniatho of Berytus, not only talked over, with him, the worship of Sanchoniatho's patron God, Baal-Beryt (Baal-Berith, Judges viii.), but that he also adopted the word בָּעַל "Ba'al," "Lord"; or, may be, בעל־שמין "Ba'al-Shamajin" (*Βεελσάμην*,—Bochart, Opp. t. i. col. 706, and Plaut. Pœn. in Mövers Pun. texte, p. 55, 129, *seqq.* etc.), "Lord of Heaven"; the name of the highest deity of that land, in order to render "ELOHIM." Unless, indeed, he chose rather to men-

tion Him as "IL," known in Canaan as the name of a god, and probably derived from "EL."

When, therefore, the writer of "*Shin* v. *Shang-Te*" (page 10, line 1), says truly that "JEHOVAH has sworn that He will not give his name to idols and false gods" (for that no god but He is to be called by that ineffable name), he does not seem aware of the position in which he places himself and his friends, by adding, "neither will He, by parity of reason, be called by their names." For, if that be the case, and if so be, not, that the *Israelites* were, of old, but that *we* Gentiles are, at present, forbidden to mention or record the names of heathen gods" (page 9), what, then, may we ask, are we to do? Since the ineffable name of God, JEHOVAH, is not to be used promiscuously for "ELOHIM," God, (and it would be unscriptural to do so,) what remains, but to invent a new name?—for even "ELOHIM" would not be admissible, since it is often, even in the Bible, applied to idols.

According to the above assumption, therefore, even "ELOHIM" will not do; much less Θεός, and least of all "Shin," which, belongs to worse gods than "Shang-Te"; and they may never be used in order to designate GOD, whose name is "JEHOVAH." Nay, if the writer of "*Shin* v. *Shang-Te*" be consistent with himself, he dares not even adopt the word "God," which, does not express either "EL," "ELOHIM," or "ὁ Θεός";—does not mean "Shin";—and was once given to a "false god," like every other term of equal

import among other nations. But, whether El, Eloah, Elohim, Allah, Khaïlah, Dekhaletā, Aloho, Div, Dēvas, Dĭus, Zeus, Theos, Brahma, or Parāparan; Khuda, Guth, Gott, Pernti, Ghmert, Asdwadz, Atua, Yaincoa, Kami, Apkha-i-edchen, Bochdaï, Andriamanitra, Bogh, or Būh; P'harah, or P'hara-cho; Waca, Phnuti, Amlak, az Isten, Dkon-mch'hog, Ahura-mazdāô, Shin, or Shang-Te, and other names for "God," in universal use, they are all, as deservedly as "Ba'al, Jove, or Jupiter," "to perish out of the earth," (p. 10, line 3,) for they all have been at one time, and some are even now, given to false gods.

We feel we are free from the charge of "treating this as a light matter, with which conscience and the word of God have little or nothing to do" (page 10, line 5). Nor is it with us a "question of mere philology"; God forbid! Our readers may see that we are sparing of etymologies. We treat the question, if not ably, at all events, honestly and earnestly, with no other motive than to come at the truth, and thus to contribute to the glory of GOD, by promoting the knowledge of HIM alone among the heathen. We, therefore, look upon the writer's assertion (as far as we understand it, at least), that "the only true God 'Jehovah,' is not to be called by names once given to false gods," as borne out neither by Scripture nor by patent facts. But, on the contrary, we find that the right and only term for "God," in any particular nation, is to be looked for, found, and used in that nation alone.

For, in reality, there is nothing inherent in the names of Ba'al, Jove, Jupiter, or Shang-Te,—which are all expressions of the highest respect and adoration for the "unknown God," ignorantly worshipped,—to make it imperative that those names "should all perish out of the earth." Their images, yes! the degrading rites of their impious worship, by which the earth has been defiled, yes! the legends of their fabulous deeds, yes! let them perish to all eternity, that the name of "God who is blessed for ever," be alone exalted in the earth. But those names are in themselves pure. If, therefore, Cadmus or Sanchoniatho, in Phœnicia; Amenophis, at Thebes; or E-yun, in China, wished to retain the names of their chief divinities, Ba'al, Amoun-Phtah, or Shang-Te, they might, of course, do so; provided they would abjure the *worship* of those gods.

For the question is not, after all, what *the name* for "God" is,—but, first, what *the idea* is which, the term already in use conveys to the people; and,—secondly, what the idea is which, *is to be conveyed* to them in the translation. Now, this idea is to be, the correct notion of the only true God who is Three in ONE, and "besides whom there is none else."

But it must occur to every one that, a correct idea of ONE GOD could only exist, *à priori*, among the people which, alone, knew God as such, *i. e.*, "the people of God." Among other nations, therefore, which are, or were, all given to idolatry, either a term to express "one God" must be borrowed or adapted,

from among terms already existing in the language; or, the ineffable name of God, "JEHOVAH," must alone be used. The holy Apostles, however, in teaching the Gentiles, did not adopt "Jehovah," because their object was not to preach a "new god" (and "Jehovah" would have been such to all except the Jews); but their intention was, to introduce the right worship of the "unknown God," whom every nation among which they preached, "ignorantly worshipped" in its own way.

Accordingly we find, for instance, that in Greek they chose the term ΘΕΟΣ;—and, it may be asked, why not Ζεύς? Because, although Θεός and Ζεύς were, as we have seen, identical in meaning, ("τῷ ἀγνώστῳ Θεῷ,"—τίς;—Ζεύς,) yet Ζεύς was the epithet of the individual god of the Greek nation; whereas Θεὸς was the god of the Greek language. Now, on the one hand, the Apostles wrote not for Greeks alone, but for all who spoke or understood Greek, whether at Alexandria or at Athens; and, on the other hand, they had to preach, not an "individual," but the only "personal" and true God. Instead of Ζεύς, therefore, they adopted ὁ Θεός, already in use, among philosophers, and in the Septuagint, as the term nearest in meaning to EL and ELOHIM. It was used in the singular, to express "a deity" of some sort; and in the plural, to mean "gods," which, in their nature, varied according to the worshipper's fancy. Thus, it naturally happens that, in ancient Greek writers, θεός in the singular is, comparatively speaking, seldom used

with the article, ὁ θεός;—they worshipped their individual god Ζεὺς instead;—because, originally, they had no distinct notion of "*the only* true God"; but only a very confused idea of θεός, "a god" or "deity," of some sort or other.

We find, it is true, a glimmer of light on the nature of God, here and there, among men craving after truth.—"Non," says Lactantius (lib. i. c. v), "quod illi habuerint cognitam veritatem; sed quod veritatis ipsius tanta vis est, ut nemo possit esse tam cæcus, qui non videat ingerentem se oculis divinam veritatem." For instance, Orpheus (Fragm. vi. ed. Herm. p. 457) says:—

Ζεὺς πρῶτος γένετο, Ζεὺς ὕστατος ἀρχικέραυνος
Ζεὺς κεφαλή, Ζεὺς μέσσα — Διὸς δ' ἐκ πάντα τέτυκται.
Ἕν κράτος, εἷς δαίμων γένετο —

and Hymn vi.—

Πρωτόγονον καλέω —
— γένεσιν μακάρων θνητῶν τ' ἀνθρώπων —

and —

Πρωτόγονος Φαέθων περὶ μήκεος ἠέρος υἱός,
— ἔκτισεν ἀθανάτοις δόμον ἄφθιτον,—

in Lactantius (and Gesner's note ad Orph. Fr. vii. p. 465), who (lib. i. c. vi.) quotes Hermes Trismegistus:—"ὁ δὲ θεὸς εἷς, ὁ δὲ εἷς ὀνόματος οὐ προσδέεται, ἔστι γὰρ ὁ ὢν ἀνώνυμος,"—and the Sibylline verses, (quantum valeant) —

Εἷς θεὸς ὅς μόνος ἐστὶν ὑπερμεγέθης ἀγένητος —

and —

Εἷς μόνος εἰμί θεός· καὶ οὐκ ἔστι θεὸς ἄλλος —

to which may be added the following of Serapis (Orac. Vet. p. 51, ed. Gall.):—

Εἰμί θεὸς τοιόσδε μαθεῖν, οἶναι κ' ἐγὼ εἶπω.
Οὐράνιος κόσμος κεφαλὴ, γαστὴρ δὲ θάλασσα,
Γαῖα δέ μοι πόδες εἰσὶ, τὰ δ' οὔατ' ἐν αἰθέρι κεῖνται·
Ομμά τε τηλαυγὲς, λαμπρὸν φάος ἠελίοιο· κ.τ.λ.

Thales, who, probably borrowed some of his notions from the East (conf. Sanchon. ed. Orell. p. 10, *seqq.*), taught (Diog. L. lib. i. 1, 35, ed. Huebn.)—"*πρεσβύτατον τῶν ὄντων θεός· ἀγέννητον γάρ· κάλλιστον κόσμος· ποιήμα γάρ θεοῦ.*" And Cicero (de Nat. D. i. 10) thinks that he held—"deum autem eam mentem, quæ ex aqua cuncta fingeret." While Aristotle (de Anima, i. 5, 20, ed. Bek.), speaking of this "mens" or "*ψυχὴ*" in the Universe, says:—"*Καὶ ἐν τῷ ὅλῳ δέ τινες αὐτήν* (sc. *τὴν ψυχὴν*) *μεμῖχθαί φασιν ὅθεν ἴσως καὶ Θαλῆς ᾠήθη πάντα πλήρη θεῶν εἶναι.*" And Anaxagoras (Diog. L. i. ii. 6)—"*Πᾶντα χρήματα ἦν ὁμοῦ· εἶτα Νοῦς ἐλθὼν αὐτὰ διεκόσμησε.*" To which Virgil adds (Æn. lib. vi. l. 724, *seqq.*)—

"Principio cælum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet."

and (Georg. lib. iv. l. 219, *seqq.*)—

"His quidam signis, atque hæc exempla secuti,
Esse apibus partem divinæ mentis, et haustus
Æthereos dixere: deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum."

Seneca, says (Nat. Quæst. prœm. 12), "Quid est Deus? Mens universi.—Quid ergo interest inter naturam Dei et nostram? Nostri melior pars animus est: in illo nulla pars extra animum." And, Xenophanes (Reliq. p. 35, ed. Karsten), we see, believed that—

> "*Εἷς θεὸς, ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος,*
> *Οὔτε δέμας θνητοῖσιν ὁμοίϊος οὔτε νόημα.*
> *Οὖλος ὁρᾷ, οὖλος δὲ νοεῖ, οὖλος δὲ τ' ἀκούει.*"

On this Aristotle remarks (de Xenoph. Z. and G. Opp. iv. p. 189, *seq.*)—"*Κατὰ πάντα δέ οὕτως ἔχειν τόν θεόν, ἀΐδιόν τε καὶ ἕνα—εἶναι,*" κ.τ.λ. And Melissus (Preller. Hist. Ph. p. 106)—"*τόδ' ἐόν οὐ γέγονεν, οὐχ ἂν ἔχοι ἀρχήν*"—"*ἐι μὲν ἐόν ἔστι, δεῖ αὐτὸ ἓν εἶναι*"—"*ἕν ἄρα τὸ ἐόν*"—et alia multa.

But those esoteric notions had no practical influence over the multitude. They were limited to a few great minds, which, however, from a want of knowledge of THE TRUTH, as it is revealed in the Word of God, "*φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,*" says St. Paul; and they only prove what Lactantius says: "Summo ingenio viros attigisse veritatem, ac pene tenuisse; nisi eos retrorsum infatuata pravis opinionibus consuetudo rapuisset," etc. For even those wise men knew not *τὸν Θεόν* as He is; since they disagreed on that subject among themselves.—Heraclitus, for instance (Preller. H. Phil. p. 21), flatly contradicts Thales, when he says:—"*Κόσμον τὸν αὐτὸν ἁπάντων οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ'*

ἦν αἰεί καὶ ἔστιν καὶ ἔσται πῦρ αἰείζωον," *κ.τ.λ.* Zeno, on the other hand, refutes him: "*Θεὸν δὲ εἶναι ζῷον ἀθάνατον, λογικόν—εἶναι δὲ τὸν μὲν δημιουργὸν τῶν ὅλων καὶ ὥσπερ πατέρα πάντων κοινῶς τε καὶ τὸ μέρος αὐτοῦ τὸ διῆκον διὰ πάντων, ὅ πολλαῖς προσηγορίαις προσονομάζεται κατὰ τάς δυνάμεις. Δία μὲν γάρ φασι δι' ὃν τὰ πάντα, Ζῆνα δέ καλοῦσι παρ' ὅσον τοῦ ζῆν αἴτιός ἐστιν ἢ διὰ τοῦ ζῆν κεχώρηκε,*" *κ. τ. λ.* (Diog. L. vii. 1, 73).—Epicurus is here at issue, and apparently ill at ease with himself (see the 10th of his *κύριαι δόξαι*, in Diog. L. lib. x. 31, ed. Huebn.). While Protagoras says: "*Περὶ μὲν θεῶν οὐκ ἔχω εἰδέναι, εἰθ' ὡς ἐισὶν εἴθ' ὡς οὐκ ἐισίν,*" "As regards 'gods,' I cannot make out whether there be any or not" (Diog. Laert. lib. ix. c. 8). Nay, "*θεῖος Σωκράτης,*" and "deus Plato" even, waver in their opinion, and are at variance with themselves! "Jam de Platonis inconstantia" says Cicero (de Nat. D. i. 12), "longum est dicere; qui —— in Timæo dicit, et in legibus, et mundum deum esse, et cælum, et astra, et terram, et animos, et eos quos majorum institutis accepimus: quæ et per se sunt falsa perspicue, et inter sese vehementer repugnantia. Atque etiam Xenophon facit—Socratem disputantem, formam dei quæri non oportere: eundemque et solem, et animum deum dicere; et modo unum, tum autem plures deos."

So true it is that men were "in darkness" until "The True Light"—"The Sun of Righteousness arose" on this world "with healing in his wings!" If, then, our eyes are open to see Him, and we rejoice

in his light, let us praise Him for so great a benefit, and say with Djelāl-ed-dīn (Diwan. p. 210, ed. Rosenzw.):—

از تو لجق رسیده ام اي حق حق کذار من
شکر ترا ستاده ام شمس من خداي من

"Through Thee alone I have attained to Truth, O Thou Truth itself! Thou hast imparted it to me! And here I stand to thank Thee, Lord! mine only Sun and my God!"

The Greeks therefore adopted, more frequently, because more conformably to their ill-defined notions, the plural, θεοί, "gods"; or, with the article, οἱ θεοί, "the gods" of Olympus. Thus, Orpheus hardly ever uses the word θεός in his hymns to the "gods," but always θεοί, "gods." Hesiod mentions the Deity one-hundred-and-two times, viz., ninety-three times in the plural, θεοί, and nine times in the singular, θεός, in which it is three times feminine, once applied to a tutelary god, and five times it refers to a god previously mentioned; but never with the article. And Homer, in the Iliad, Books i., iii., and v., uses the plural, θεοί, fifty-four times; while the singular, θεός, is met with only nineteen times, with reference to some particular god;—except, perhaps, iii. l. 381, where ὥστε θεός may be taken in a more general sense; yet never with the definite article, ὁ θεός. For Homer could not well have defined his own indefinite notions of θεός, to whom he attributes evil passions as well as

good. But we find that, as the ideas of the Greeks on this subject became better defined (though still incorrect, since they still spoke of "gods," *θεοί*), the use of the article with *θεός* in the singular became also more frequent, as, *e. g.*, in Aristotle; and in Plato, who says: *δῆλον δὴ τοῦτό γε, ὡς τῶν ξυνακολουθησόντων ἐσόμενον τῷ θεῷ δεῖ διανοηθῆναι πάντα ἄνδρα:* "It is evident, then, that it behoves every man to decide on being of the number of those who follow after God, *τῷ Θεῷ.*" (de Legib. iv. 7.)

The Apostles, then, could not do better than to adopt the term "*ὁ Θεός*," for the "only true God," thus dimly portrayed in the Greek philosophers; and having clearly established by their teaching, and, perhaps, also by their quotations from the Septuagint, who *ὁ Θεός* is, they used *Θεός* without the article, when necessary, without risk of being misunderstood. *Ὁ Θεός*, in Plato, and *ὁ Θεός*, as used by St. Paul, both grew out of the *Θεός* of Homer; but the *Θεός* of St. Paul is qualified by *ὁ Θεός*, as used by him. "*Θεός*," in "*ὀυχ' ὅγ' ἄνευθε θεοῦ τάδε μαίνεται*" (Il. v. 185), is different from "*Θεός*," in "*ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται*." It is the same word, but with either a heathen or a godly meaning. We may therefore expect to find, in the New Testament, the use of *ὁ Θεός* more frequent than that of *Θεός* only, which is actually the case; as, *e. g.*, in the Epistle to the Romans, *ὁ Θεός* occurs one-hundred-and-thirteen, and *Θεός* only thirty-nine, times.

In like manner, the use of the definite article pre-

fixed to the generic term for "God" or "Deity," seems general in most languages that have an article, in order to specify the "one true God." In the Shemitic languages, either the article or the emphatic form is used; but only seldom in Hebrew, in which a special and distinctive mark was, of course, not required, since the "people of God" knew of none other God but Him. When they forsook Him, His name went down to their idols: they did not raise the name of their idols to His "excellent greatness," as other nations did. Thus, in Coptic, as we have seen, the definite article is always prefixed to ⲛⲟⲩϯ, god, to designate "God," ⲫⲛⲟⲩϯ, ⲫϯ, in Memphis, and ⲡⲛⲟⲩⲧⲉ at Thebes. In Hungarian, also, the definite article is always prefixed (except in exclamations: Isten veled!) to Isten, "God," thus: "Az Isten teremt," God created. So also in Albanian, *Περντί*, "God," is always found with the definite article, thus: "*τζίλι μούντ τὲ ντεγέγε φάγε βέτζμε ὑιὲ Περντία*,"—"who can forgive sins but *ὁ Θεὸς* only?" "*κίνι πεσε μπὲ Περτίνε*," *ἔχετε πίστιν (τοῦ) Θεοῦ*.

As in Greek there is no indefinite article, since *εἷς* means "one," not "a,"—for "*εἷς Θεὸς, μία πίστις*," means "one God," "one faith," not "a god," "a faith,"—*θεός*, not being an abstract noun, was understood to mean "a god," not "the God," "God." Thus, "*ὥστε θεός*" (Il. iii. 381), where mention is made of Venus, can only be rendered "like a god," and not "like God." The use of the article was therefore necessary, in order to define the idea and to apply it to

the "one God." But in other languages, that have both a definite and an indefinite article, the word "God" takes neither article before it. The "one idea" is best expressed by the term "God" alone. We never find, *e. g.*, "sa Guth," in Gothic, but always "Guth," "God," without the definite article; *e. g.* "sunaus Guths," *υἱοῦ τοῦ Θεοῦ*; and "habaith glaubein Guths," *ἔχετε πίστιν Θεοῦ*. This obtains also in other languages derived from the Gothic, as, *e. g.*, in English "God"; not "a" or "the God," etc. But although in this instance the use of either article would at once break the oneness of idea contained in "God"; yet another satisfactory reason for the use of "God," without the article, lies, we believe, in the meaning of the word "Guth," "God," itself. It is akin to "Khuda," or "Khudaï," thus explained in the Persian dictionary, برهان قاتع p. 282: خدا و خداي بصم اول نام ذات باريتعالي است همچو اله والله ومخفف حودآ هم است يعني شخصي كه خود آمده‌است و صاحب و مالك‌را نيز گويند "'Khuda' and 'Khudaï,' (with dhamm in the first syllable), is a name which belongs to the Most-High, like 'ILLAH' and 'EL-ILLAH'; and is contracted. Its complete form is 'Khudā,' which means 'a being who has brought himself into existence' (Swayambhū, self-existent, יְהוָה, l'Eternel). It is also given to a 'lord,' or 'king' (خداوند)." "Guth," God, then, may probably mean "self-existent"; and so, it might be a far better rendering for "Jehovah," than "Lord." But

since there can only be one self-existing "God," no article is required to define Him better.

If, therefore, the term for "God," already existing in a language, implies the object of the highest veneration of which the people is capable, it may be adopted in the translation to express "God"; provided always, that it is appropriate, and not at variance with the original. For instance, "ELOHIM," "God," means, originally, "entitled to worship on account of His power." It would be rendered into Tibetan by "Dkon-mch'hog," which means properly, "Chief of rarity," "the rarest Being," and is used to denote "God." This word does not, it is true, correspond in its radical meaning with the Hebrew original; but as it corresponds fully with its acceptation, as a term of the highest adoration, it is fit and admissible. If, then, the best term already existing, be not adequate to express the original, it must be amended by teaching, and brought to the standard of the original; but in no case should a "new term" be coined and introduced, for that would be preaching "strange gods," indeed. We have seen that this experiment has been tried in China, without success, as it was formerly tried in Japan, by the Jesuits, who rendered "Deus," by "Deous." But this signally failed; and the word "kami" a "god," has been adopted instead of "Deous," by Drs. Gutzlaff and Bettelheim, in their respective versions of the New Testament into Japanese.

In thus unscrupulously borrowing from a people

its own term to express "God," we are borne out, lastly,—by the ancient versions of Holy Scripture, all of which adopted, for "God," the term in use at the place and time the translation was made. Thus,—

The Targums adopt אֱלָהָא, "God," יְיָ (which they read אֲדֹנָי), and also דְּחַלְתָּא, "object of fear," in the emphatic form, to render "El," "Eloah," or "Elohim."

In like manner the Samaritan version has ܐܠܗܐ, or ܐܠܗܐ, and sometimes ܐܠܗܐ, "angels," and ܐܠܗܐ, "powerful," to express "God"; all in the emphatic form.

The Syriac Peschito always reads, in the emphatic form also, ܐܠܗܐ, who is ܫܒܚ ܗܘ ܪܡ ܘܓܒܝܪ ܥܠ ܟܠܗܘܢ ܐܠܗܐ ܕܒܪܝܫ ܟܠܗܘܢ ܕܪܐ ܗܘܐ ܡܠܟܐ ܕܡܢ ܩܕܡܘܬܐ, "worthy to be praised, high, and mighty in valour over all gods; who is at the head of all generations, king from everlasting" (Lib. Adami, lib. i. p. 10).

In Arabic, "Elohim" is rendered by الله El-illah, "God," always with the article, in order to distinguish it from اله Ilah, "god," applied formerly to idols; as Herodotus tells us (lib. iii. c. 8), "*Ἀράβιοι—οὐνομάζουσι δὲ τὸν μὲν Διόνυσον, Ὀροτάλ· τὴν δὲ Οὐρανίην, Ἀλιλάτ.*" *Ὀροτάλ*, or *Ὀλατάλ*, is اله تعالي "Alah ta'āla," "God Most-High"; and *Ἀλιλάτ* الالاهات "Alilāhāt," means "goddesses." Pocock (Specim. Hist. Arab. p. 108) tells us that they worshipped those gods, but as inferiors to "El-illah," "God," whom

they addressed in this manner: لبيک اللهم لبيک لبيک لا شويک لک الا شريک هو لک تملکه وما ملک "I devote myself to Thy service, O God! I devote myself to Thee; I do so indeed! Thou hast no equal but Thy fellow, over whom and all He has, Thou art alone supreme."

The Egyptian version adopts, as we have already seen, ⲫⲧ "Phnuti," the usual abbreviation of ⲫⲓ or ⲫ "the," and ⲛⲟⲩⲧ "god"; which corresponds exactly with ὁ Θεός. It is the singular of ⲛⲉⲛⲛⲟⲩⲧⲉ or ⲛⲉⲛⲛⲟⲩⲧ "our gods," the words by which "the gods of Egypt" are mentioned in ancient Egyptian MSS. (Champoll. Syst. Hier. vol. ii. p. 30, and pl. 13, etc.). And here we cannot but notice the remarkable use of the definite article Π in Ⲡⲧⲁϩ "P-tah," sometimes also "Phtah," *Φθᾶ* or *Φθά* (and not ⲫⲑⲁϣ, as in Jablonskii Panth. Æg. p. 50, and Opusc. t. 1, p. 382), "the god" of Egypt. His monogram, in hieroglyphical inscriptions, as well as in hieratic MSS., is □, the origin of the letter Π, which itself is the definite article. So that, in ancient Egypt, the article "THE," thus alone, stood for "the god" or "GOD" (Salvolini, Camp. de Ramsès-le-grand, p. 98). For Ⲡⲧⲁϩ or *Ἥφαιστος* ("ⲏⲫⲁⲓⲥⲧⲟⲥ ⲉⲧⲉ ⲡⲧⲁϩ ⲡⲉ," Zoëga MS., in H. Brugsch. de L. prop. Ægypt. p. 17), like *Ζεύς*, and the names of other such gods, were, each of them, only the epithet of an "individual" god, in their respective countries. In Egypt, therefore, ⲛⲟⲩⲧⲉ or ⲛⲟⲩⲧ (or ⲧⲉⲣ, ⲁⲧⲣ Salvol. l. c. and Uhlemann. Insc. Roset. l. 6, 7, p. 15, 16), and not, Ⲡⲧⲁϩ (like "Θεός,"

not "*Ζεύς*," in Greece) became, with the article ⲡ or ⲫ, ⲡⲛⲟⲩⲧⲉ or ⲫⲛ̀, *ὁ Θεός* of Christians; as being alone "ⲫⲛ̀ ⲛ̀ⲧⲉ ⲛⲛⲟⲩⲧⲛ̀" "the God of gods" (Psalm cxxxv. 2, ed. Ideler.).

The Ethiopic version adopted አምላክ "Amlāk"; a word related to מלך "Molech" or "Moloch" of Tyre and of Carthage, and applied to false gods also, as in Acts xiv. 11, ወይቤሉ : አማልክት : ሰብእ : ተመሰሉ : : "and they said: The gods (amālekt) have taken the likeness of men," etc.

In order to render "ELOHIM," the Armenian version, "regina versionum," as Lacroze calls it, retained the word "Աստուած, Asdwadz," "God," which formerly belonged to idols. Thus, in the letter of Valarsaces, king of Armenia, to Arsaces, king of Persia (Moses Chor. lib. i. c. 8), we read: Արշակ թագաւոր երկրի և ծովու· որոց անձն և պատկեր ոչ և ⁊ իսկ մեր աստուծոց "Arsaces, king of the earth and of the sea! whose person and image is like unto our gods" (asdudzōts).

The Georgian version renders "God" by "**Ghmert,**" "**Ghut,**" "God," equally applied to "gods," and of the worst character too; as *e. g.*, in Wakhoucht (Geogr. of Georgia, p. 10), where he says that Pharnabaz set up an idol called Armaz; to which his successors "**shesmines kerpni Zaden da Aphrodite**" "added the idols Zaden and Aphrodite," "**aramed ese Armas udidesi iqo qovelta ghmertta**"; "nevertheless that Armaz was held in greater honour than all the gods" (**ghmertta**).

The Gothic version renders "God" by "Guth," which was, at one time perhaps, the name of an idol of Northern and of Middle Europe (comp. Odin, Wuodan, Gwodan, Gudan, etc. Grim. D. M. p. 120, *seq.*, Edd. Lex. Myth. pp. 598, 606, 631, *seq.*; which, however, as well as "Wadda," (Abulfeda H. anteisl. p. 14), rather belong to "Bud," or "Budd'ha").

Lastly, the Slavonic version adopted the term "**Bogh,**" "God"; a word of Indian origin, probably from "**B'haga,**" which Cullūca B'hatta (Comm. on Laws of Manu, p. 5) says, expresses "sovereignty": "**aïshwaryadinam "B'haga" shabdo vachaka.**" Hence comes "**B'hagavān**"; and also, perhaps, the Persian بغ "Bagh," which is said in the برهان قاطع to be نام بتي "the name of an idol."

V.

The foregoing remarks will have prepared the way for the consideration of the question at issue,—Is there, or is there not, in Chinese, an appropriate term to render אֱלֹהִים Elohim and *ΘΕΟΣ*? To which must be added אֵל El, אֱלֹהַּ Eloah, and *'Ο ΘΕΟΣ*; all equally translated "God."

Several terms, we find, have been invented in order to render "God" into Chinese; and, as a matter of course, they have been "discarded each in succession" (see p. 10, and p. 12, of "*Shin* v. *Shang-Te*"). We will, therefore, leave their shades in peace,—Dr. Bowring's Egyptian symbol ⊖! included,—and pro-

ceed to consider only the three terms found in classical Chinese, that appear available for the rendering of "God."

These are T'HËEN, SHIN, and SHANG-TE.

But ere we enter into the subject, we must—

First, Examine briefly the literal meaning of the five terms for "God" in Holy Scripture; then—

Secondly, Consider the literal meaning of each of the three terms, T'HËEN, SHIN, and SHANG-TE, in classical works. And then—

Thirdly, We will show, from the Chinese version of Scripture itself, which of those three terms can alone claim to stand as a substitute for EL, ELOAH, ELOHIM, *ΘΕΟΣ*, and *'Ο ΘΕΟΣ*, in the Word of God.

I. First, then, as to the literal sense of אֵל "EL." Pl. אֵלִים.

It is, properly speaking, the part. Kal of the primitive root אוּל, or אִיל (like מֵת from מוּת or מִית; עֵר, גֵּר, etc.). This root, although obsolete in Hebrew as "verb," is, nevertheless, frequently met with in its derivatives, אוּל, אוּלָם, אַיִל אַיָּל, אֱיָל, אֵלָה, etc.; and in the Sabæan, ܐܝܠ "powerful." Its corresponding forms in Arabic, أَوِلَ, from whence أَوَّلٌ "first," "foremost," and إِيَالَةٌ "government," etc., are also in common use (comp. גִּיל, חִיל and *ἔιλω*, Att. *εἰλέω*, *ἴλλω*, etc., which convey the idea of "twisting"

—like the gnarled roots of the oak, "roboris"; strong and firm).

The root אוּל or, אִיל, then, means—

a) to be "strong," or "powerful"; and thence—

b) to "take precedence"; to "be first."

Those two senses are closely connected; and they are sometimes found in the same derivative; *e. g.*, אוּל pl. אוּלִים, and אַיִל pl. אֵילִים, "powerful," "chiefs," among men. אֵל, then, means—

1) "A powerful man," ἥρως; *e. g.*, אֵל גּוֹיִם ἀρχὼν ἐθνῶν (Ezek. xxxi. 11.), and pl. אֵלֵי גִבּוֹרִים, οἱ γίγαντες (Ezek. xxxii. 21, etc.).

2) "Power," "strength"; *e. g.*, יֶשׁ-לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָעָה —"It is in the power of my hand to do you harm," ἰσχύει ἡ χείρ μου (Gen. xxxi. 29, etc.).

3) "GOD." In prose it is seldom found alone; but in general, it is construed with an attribute, or with a genitive; as *e. g.*, אֵל עֶלְיוֹן (Ἐλιοῦν), the Most High God" (Gen. xiv. 20, 22); אֵל שַׁדַּי, "the Almighty God," אֵל קַנָּא, חַי, רַחוּם וְחַנּוּן, רֵאִי (Exod. xx. 5, etc.). It is also joined with אֱלֹהִים—הָאֵל אֱלֹהֵי אָבִיךָ "God, the God of thy father" (Gen. xlvi. 3, etc.). In poetical language, on the contrary, it is very frequently found alone; as, אוּלָם אֲנִי אֶדְרֹשׁ אֶל-אֵל "I would seek unto God," etc. (Job v. 8, viii. 5, 13, 20, etc.).—It is also applied to "a false god," אַף-יִפְעַל-אֵל (Is. xliv. 15),—or joined to an attribute, as, אֵל זָר, נֵכָר, אֵל-בְּרִית, אַחֵר (Judges viii. 4, 33, etc.). It is evi-

dent, however, that to such "gods" the word אֵל is applied only by synecdoche, since, in Deut. xxxii. 21, they are said to be לֹא־אֵל "no god." אֵל is also used—

4) in construction, with the meaning, "of God," as an attribute of excellence or of power"; *e. g.* אַרְזֵי אֵל "the cedars of God," "goodly cedars" (Psalm lxxx. 11);—הָרֵי אֵל "great mountains" (Psalm xxxvi. 7, etc.) (comp. Hom. Il. *a.* 141, *εἰς ἄλα δῖαν, δῖος Ἀχιλλεύς*;—Hesiod. Op. 299, *δῖον γένος*; and 479, *χθόνα δῖαν*, comp. with *ἀπείρονα γαῖαν*, v. 487; Call. L. p. 97, *δῖα γύναι*, etc.).

אֵל "EL," is also to be traced in other Shemitic dialects. Sanchoniatho (ed. Orell. p. 24) says: "*Κατὰ τούτους γίνεταί τις Ἐλιοῦν* (עֶלְיוֹן) *καλούμενος* '*Ὕψιστος*,' *παραλαβὼν δὲ ὁ Οὐρανὸς τὴν τοῦ πατρὸς ἀρχὴν—ποιεῖται παῖδας δ' Ἶλον* (אֵל, אֵלִי) *τὸν καὶ Κρόνον*," κ.τ.λ. Damascius (in Bochart Geog. Sac. c. 707) says also, "*Φοίνικοι καὶ Σύροι τὸν Κρόνον Ἦλ καὶ Βήλ καὶ Βολάθην* (בל איתן) *ἐπονομάζουσιν*" (see also Damasc., p. 384, ed. Kopp); to which the "apocryphal" Sanchoniatho (c. vi. p. 18) adds, that the allies of IL (אֵל) "*Ἐλοελμ ἐπεκλήθησαν*," were called ELOÏM (*Οὐλωμὸς*, in Damascius, p. 385). From "IL," or "ILUS," Cumberland (Orig. Gent. v. i. pp. 29 and 473) derives "ILIUM" (see also Nork. Bibl. Myth. v. i. p. 142; Creuzer Symb. v. ii. p. 347; Boetticher R. Myth. Sem. pp. 4, 5), etc.

The radical "EL" plays also a conspicuous part in Faber's "Cabiri," and in his "Pagan Idolatry"; as also

in Bryant's Anc. Mythology throughout (see, especially, v. i. p. 16, *seq.*, and p. 297, where חֹם־פִּי־אֵל "Hom-pi-El," the oracle of Ham (the Sun), is given as the etymology of *Ὀμφαλὸν ἐριβρόμου χθόνος* (Pind. P. Od. 6); while the same radicals, transposed, become, in his hands, אֵל־חֹם־פִּי "El-Hom-pi," *Ὄλυμπος*). Mövers (Phöniz. v. i. p. 254, *seq.*), and Seyffarth (Grundsätze der M. pp. 52, 66), are worth reading, in connection with this subject.

In אֵל, too, we may probably look for the root of *Ἥλιος* or *Ἥέλιος* (comp. יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח Psalm xix. 6, 7. "*ἄναξ Ἀπόλλων*," etc.), the first god worshipped by the heathen, Dĭus or Agni, the Sun. Sickler (Cadmus, pp. 65, 104) derives *Ἥλιος* from הֵלִי־עוֹ, and *Ἥέλιος* אֵלִי־עוֹ, which he translates, "the Power that gives light," and, "the greatest Power." But, Lib. Adami, l. i. p. 46, and also p. 88, decides the question: ܠܐ ܬܣܓܕ ܠܫܡܫܐ ܕܫܡܗ ܐܕܘܢܝ ܘܠܐ ܠܣܗܪܐ ܕܫܡܗ ܩܕܫ ܐܠ ܐܠ ܘܠܐ ܠܣܗܪܐ ܕܫܡܗ ܩܕܫ ܐܠ ܐܠ "Do not worship the Sun whose name is Adonaï (or Adoni), whose name is Kadusch (קָדֵשׁ), whose name is El, El! (or Il, Il!)"—a name which seems alluded to in Isaiah xiv. 13, ܘܠܐ ܡܟ ܟܘܟܒܝ "from the stars of Il."—(In Psalm xxii. 20, St. Matt. xxvii. 46, St. Mark xv. 46, the Hebrew word אֵלִי has been purposely retained in the Syriac.)—So that *Ἥέλιος* or *Ἥλιος* might come from הָאֵל הִיא־אֵשׁ; or from אֵלִי־אֵשׁ "My god, Agni!" Unless some disciple of Bryant would make it up of ἀλέ, ἀλέ, *Ἡλι-οσε*, "My god! myrtles!"—exclamations (probably) frequent at By-

blus, during the festivals of Adoni (Ἄδωνις), and Ba'altis (Ἀφροδίτη), when, as Bion (Epit. Ad. 74, 77) tells us, Venus—

—"πόθει καὶ στυγνὸν Ἄδωνιν,"

and exclaims:

"Ῥαῖνε δέ μιν μύρτοισιν, ἀλείφασι, ῥαῖνε μύροισι"!!

We find אֵל also preserved in Phœnician names; *e. g.*, "Cadmilus," the fourth Cabirus, who was of Phœnician extraction, is קַדְמִיאֵל "who stands before God"; or (according to Boch. Hieroz. ii. 36), קַסְמִיאֵל "the oracle of God" (see also Gesen. Mon. Phœn. p. 399, *seq.*).—We find it also among the Sabæans; *e. g.*, Lib. Adami, pp. 294, 309, *seq.* ܚܡܡܐܝܠ ܚܬܡܐܝܠ ܘܢܛܪܐܝܠ ܘܐܪܙܐܝܠ ܘܦܫܪܐܝܠ ܘܚܠܨܐܝܠ : Hamam-il, Hathm-il, and Nothr-il, and Zarz-il, and Pashr-il, and Haltz-il:—and in Ethiopic writings too, Lib. Enoch. c. vii. 9, ወዝንቱ : አስማቲሆሙ : ለመላእክቲሆሙ : ስምያዘ : ዘውእቱ : መልአኮሙ : ኡሬኪበርሜኤል : ጠሚኤል : ሬሙኤል : ደንኤል :—"And these are the names of their angels: Samyāza, who is chief of them, Urākibarme-el, Thami-el, Rāmu-el, Dān-el," etc.

In the Samar. Pentateuch אֵל is rendered, either by ܐܝܠ, to distinguish it from ܐܝܠ, when taken to mean "strength"; or by ܐܝܬܝܐ "powerful"; as, Melchizedec, in Gen. xiv. 18, is said to be ܐܝܬܝܐ ܐܝܬܝܐ ܐܝܬܝܐ ܟܗܢܐ "priest to the Powerful in strength."—Lastly, in Arabic we find also إِلٌ "Ilun," as a name for "God."

Another etymology for אֵל has been proposed by Schultens (Com. in Prov. p. 23), where, speaking of the particle אֵל, he says: "radix est אלה, pro אלי, vel אלו, quæ Arab. est الا and الي adstrinxit, constrinxit. Inde, secundario adscitum *adstrinxit vinculo jurejurandi* quod الية cum pl. الايا; inde אֵל θεὸς ὅρκιος, Deus *jurisjurandi præses et sancitor*. Qui alia docent analogiæ non litant." Doctors differ, indeed! for J. D. Michaelis offers الٌ "a benefit"; and Gesenius favours him with خدا "Gott," as subsidiary, "quod vulgo 'bonum' significare volunt." But we have seen that, even among us,—"quandoque bonus dormitat Homerus."

For it is placed beyond doubt that אֵל comes from אוּל or אִיל, by the fact, that all participles of verbs ע״ו have a long ֵ zeri, which does not alter in construction;—thus אֵל from אוּל makes אֵל in constr.; *e. g.*, אֵל חַי, אֵל קַנָּא. Whereas, in words derived from verbs ל״ה the ֵ zeri is shortened in construction; *e. g.*, אֵל from אלה makes אֵל or אֱלִי in constr. as, אֱלִיהוּא, אֱלִידָע, אֱלְחָנָן, etc.

The one leading idea in אֵל, then, to be gathered from the foregoing remarks, is that of *power*, and therefore of *pre-* or *ex-cellence*. GOD is called אֵל El, as being The Mighty, the ONE above all, The First.

From that idea of *power*, and *excellence*, grows, as a matter of course, a feeling of *awe*, which power

inspires, and which leads men to *respect*, and to *worship* it. Thus, from אֵל "God," comes אָלָה "to swear by God"; and probably, also, אָלַהּ, which, although not found in Hebrew as a root, is of frequent occurrence in Arabic: أَلَهَ and تَأَلَّهَ to "worship," to "serve," whence إِلَٰهٌ and إِلَٰهَةٌ "worship"; and أَلِهَ to "stand in awe"; from whence some derive إِلَٰهٌ "Ilahoun," אֱלֹהַּ "Eloah," "God." He is called thus, they say, لأنه مألوه, because "He is feared and worshipped."

And here, we may compare the name for "God" in Ethiopic, አምላክ "Amlāk," which is derived from አምለከ "Amlaka," fourth conj. of መለከ "Malaka," to "command," or "govern"; መለኪ "Malāki," a "sovereign"; from whence አምለከ "Amlaka," to "honour a sovereign," λατρεύειν; to "serve as God." Hence አምላክ "Amlāk," the object of that worship, God; *e. g.*, Matt. iv. 10, "*γέγραπται γὰρ* ለእግዚአብሔር: አምላክከ: ትሰግድ: ወኪያሁ: ባሕቲቶ: ታምልክ:: *Κύριον τὸν Θεόν σου* (Amlāk'ka) *προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις*" (tāmlāk).

As regards אֱלֹהַּ, however, it would appear more probable that, being itself an intensitive form of its primitive אֵל, it became parent to the verb אָלַהּ to "worship," than *vice versâ*. One thing, however, is certain, that those roots are all akin to one another; and that אֵל (אוּל, אִיל) is most likely the oldest, as it is the simplest of them all. Fürst Concord. Heb.

v. אָלַהּ says: פעל־נגזר מן אֱלַהּ, ועניגו כיבוד אלהים, ושרש שניהם אֵל, וכן בערבי הפעל אלה גזיר־השם. והנה לפ״ז בעל־כרחך יצטרך השם להוצג בראש, ותחת שרש אול, אל, אשר ממנו אָלָה, אָלַהּ. "It is a verb derived from אֱלֹהַּ, and from its intensitive signification (plur.) אֱלֹהִים. The root of both (אָלַהּ and אֱלֹהַּ) is אֵל, like as among the Arabs, where the verb אלה is derived from the noun [إِلَاهٌ]. And, behold, according to this explanation, you are constrained to bring the word (אֱלֹהַּ) to a fountain-head, and under the root אול, אָל; from whence אָלָה, אָלַהּ." (See also the remarks of Dathe, in Glassii Philol. Sac. v. i. p. 60, *seq.*)

We have, then, the ideas of *power* and *supremacy*, as well as of *adoration* of that power, expressed in—

II. אֱלֹהַּ or אֱלוֹהַּ "Eloah," "God." In Chald. אֱלָהּ Elāh, from whence אֱלָהִי "divine," etc. In Syr. and Sab. ܐܠܗܐ "Aloho," "God"; from whence ܐܠܗܝܐ "divine," and ܐܠܗ "alah," to "reckon as God." In Samar. ࠀࠋࠄ "Alah," "God," thence ࠀࠋࠄࠅࠀ "divinity." In Arabic إِلَاهٌ, or إِلَهٌ "Ilahoun," or "Ilah," "God"; from whence الاهي, الاهوت, etc. אֱלֹהַּ is seldom used in the singular; and then, Gesenius says, only as, "either an Aramæism, in poetry, or in inferior style." It means—

1) "any god," וְעַל כָּל־אֱלוֹהַּ לֹא יָבִין "he will not

regard any god" (Dan. xi. 37; Job xii. 6; Hab. i. 11; etc.). But אֱלֹהַּ means especially —

2) "GOD"—for הָאֱלוֹהַּ ὁ Θεός—κατ' ἐξοχήν; *e. g.*, אַל־יִדְרְשֵׁהוּ אֱלוֹהַּ מִמָּעַל "Will not God search it out from above?" (Job iii. 4, etc.) And its plural—

III. אֱלֹהִים "ELOHIM," which is far more frequent, is used —

A—in a *plural* sense, for —

1) "all gods";—θεοί; *e. g.*, אֱלֹהֵי מִצְרַיִם the "gods of Egypt" (Exod. xii. 12)— גָּדוֹל יְהוָה מִכָּל־הָאֱלֹהִים "the Lord is greater than all gods" (Exod. xviii. 11; 2 Kings xix. 18), etc.

2) "angels"; who are also called בְּנֵי אֱלֹהִים "sons of God" (Psalms lxxxii. 1, xcvii. 7, etc.).

3) "kings" and "princes"; "judges" and "magistrates" (Psalm lxxxii. 1, 6; Exod. xxi. 6, etc.). But אֱלֹהִים is also used —

B—in a *singular* sense, for —

1) "THE ONE GOD,—GOD." In this case, especially, the plural is the "pluralis majestaticus vel excellentiæ"; רבוי הכמות the plural of "powers or virtues," which is used in expressions of sovereignty, as, *e. g.*, בְּעָלִים, שַׁדַּי, אֲדֹנִים, etc. (See Gesenius Lehrgeb. p. 663, *seq.*, and Hebr. Gr. p. 237, *seq.*, whatever Ewald, Hebr. Gr. p. 641, 3, may say against it. Also Danzii Interpr. Ebr. Chald. p. 26, *seq.*, and p. 149.) Some cri-

tics, however, think that in אֱלֹהִים, the plural form, is intended only to imply "plurality of persons" in God. For instance, Glassius (Gram. Sacra, can. xvii. and can. xxv. not., or vol. i. p. 44, *seq.*, of his Philol. Sacra, ed. Dathe) says:—1) Nomen אֱלֹהִים non est nomen appellativum, *sed proprium;* nec in significato suo formali *dominium* seu dominatum notat. Igitur ad hanc regulam, quæ de vocibus *appellativis*, (אדון בעל) *dominium significantibus*, agit, referri non debet. Certum igitur esto, Elohim per se non denotare dominium, etc.—2) Cur nomen hoc plurale in SS. Deus sibi indiderit—e scripto verbo Dei eruendum et cognoscendum est. Illud vero Sacrosanctæ Triados personarum in una simplicissima essentia divina, mysterium clarissime tradit, et voce plurali אֱלֹהִים idem mysterium exprimi, descriptio creatoris Elohim Gen. i., et alibi sæpius in SS. tradita ostendit. Addendum tamen, nomen Elohim proximo significatu personarum *pluralitatem* in Divina essentia tantum innuere, non determinate *Trinitatem*, etc. (Dathe refutes him in a note, ad l.). And Buxtorf, Lex. Heb. v. אֱלֹהִים says: "Cabalistice אלהים dicitur," quod אֵל הֵם "Deus sint," etc.

But the fact that אֱלֹהִים is also applied in Holy Scripture to "one idol" only, as well as to God, "hos abunde confutat," says Gesenius (Thes. L. H. p. 96). For, if אֱלֹהִים be not, generally speaking, "a term to express only adoration, and the highest possible degree of veneration for God, irrespective of the persons of his Triune Essence," why then, may we

ask, is אֱלֹהִים not always used? And why is it interchanged, almost arbitrarily, with אֵל, and especially with אֱלֹהַּ in the singular; both of which we find in the Hebrew text in precisely the same acceptation as אֱלֹהִים? Aben-Ezra is of this opinion, when he says: Gen. i. 1, אחר סמצאנו אלוה ידענו כי אלהים לסון רבים וסרס זה מדרך הלסון כי כל לסון יס לו דרך כבוד—ובלסון הקדס דרך כבוד לומר על הגדול לסון דבים כמו אדנים ובעלים וגו׳ "After that we have found אֱלוֹהַּ, we know that אֱלֹהִים is the plural thereof; and the origin of the use of it is according to the genius of the language; for every tongue has its own honorific terms; —and, in the 'holy tongue,' the way to express 'honour,' as, for instance, to a superior, is, to use the plural, as in Adonim ('lords,' for Lord), Ba'alim ('masters,' for Master, etc.)."

Except in the Samaritan Pentateuch, therefore, where אֱלֹהִים is occasionally rendered ܐܠܗܝܢ, and in the Targum of Onkelos, where it is sometimes found as אֱלָהִין (*e.g.* Gen. ix. 6), with a plural signification, אֱלֹהִים is always rendered by the singular in the ancient versions. In the Targums, it is translated by אֱלָהָה, or more frequently by יְיָ; in Syriac, by ܐܠܗܐ; and in Arabic, by الله El-Illah, ὁ Θεός.

The principal instances besides אֱלֹהִים which occur to us at present, of the usual name for "God" being a plural form, are the Persian يزدان "Yazdān," and the Cingalese "Deviyan." "Yazdān" is, like "Elohim," a plural with, for the most part, a singular signification. It is rendered in Persian dictionaries

by تكري "Tañri," a Tatar word, used in Uïghur, and in most other Turkish dialects, except the Osmanli, to mean "Heaven," and also the "Most High," God. "Yazdān" is thus explained in the برهان قاتع already quoted (p. 790, etc.), يزدان بفتح اول يكي از نامهاي خداي تعالي است جل جلاله و نام فرشتهٔ هم هست كه فاعل خير است و هر گزاز و شر نيايد و طايفهٔ ثنويه آفرينندهٔ خيررا يزدان و آفرينندهٔ شررا اهرمن گويند و همچنين آفرينندهٔ نوررا يزدان و آفرينندهٔ ظلمت‌را اهرمن و فقها خداي باطل‌را و شعرا خداي حق‌را گويند "Yazdān—with Feth', Sukun, etc.—It is one of the names of God, the Most-High, the glorious God. It is also the name of an angel, the active principle of good, who is liable to neither passion nor evil. Others say that 'Yazdān' is the creator of good, and that 'Ahriman' is the creator of evil: and also that Yazdān created the light ('Yazdān,' *i. q.*, 'Ahuramazdā—Khudai'; Wilson P. R. p. 228; and J. G. Rhode, Relig. des Zendv. p. 209, *seq.*), and Ahriman, darkness. Doctors call Yazdān a false god; but poets call the true God by that name."

"Yazad," and "Yazdān," are mentioned as two out of the one-hundred-and-ten names for "God" ("one-hundred-and-one," Wilson P. R. p. 110.) in use among the Parsees, by Hyde (de Rel. v. Pers. p. 175); who at p. 178, says: "insuper sciendum est quod Dei vocabulum Yezad (Ized) aliquando tribuitur angelis," etc. (exactly like אֱלֹהִים); *e. g.* "Vanand-Yezad,"

"Ham-Yezad," etc. The plural of يزد "Yazd" is "Yazdān," which occurs frequently in the Minokhired; *e. g.* ii. 18, 27; iii. 2, etc. It represents, in the singular, the Zend "Yazata," (Sanscr. "yajata,") which means "worthy of worship"; as, for instance, in this passage of the Yaçna, ch. i. 9, **Nivaedayemi . handarayemi . Mithrahe . vouru . gaoyaotois . hazanroghaosahe . baevare . chasmano . aochtonamano . Yazatahe**; "I call upon, I praise Mithra, who multiplies (cattle) living things; who has a thousand ears and ten-thousand eyes, and is called by the name of Yazata." (Burnouf, Yaçna. p. 209. *seq.*, 376, etc.). "Yazdān," or "Yazata," is like EL, ELOAH, and ELOHIM, both the attribute and the name of deities, in the Zend religion (Spiegel, Pars. Spr. p. 139, *seq.*, 190; Wilson, P. R. pp. 106, 129). And it seems to correspond with אֱלֹהִים, not only in its being a name in the plural, given to God, in a singular sense, but also in its application, like ELOHIM, to angels, and to more deities than one. "Yazdān," then, answers to "*θεοί*," when this is used collectively in a singular sense; as, *e. g.*, "*θεοὶ φύουσιν ἀνθρώποις φρένας*"—"*θεῶν βία καὶ νέμεσις*" (Soph.). Although "Yazdān" is very frequent in Persian poets (as, *e. g.*, Chr. Sh. Nam. ii. v. 204, ed. Vullers, به بخشود يزدان نيكي دهش, etc.), it has not been adopted in any of the Persian versions of the Bible for "God." The only word in use is خدا, the name by which Ahurmazd calls himself, "**Khudā sam humnam**," "KHUDĀ is my name," or "I am self-produced" (see Wilson, P. R. p. 110).

In like manner, in Cingalese, "DEVIYAN" (the accusative plural of "**Devi,**" or "**Deviya,**" "a god"), is declined and used in a singular sense, out of respect. Thus, "**Deviyan visin—polavat metchivai**"—"The earth was created by God" (instr. θεοῖς), "**Deviyangē putiyō,**" "sons of God" (θεῶν),* etc.

We may, perhaps, also mention, in connection with this subject, the word אַדִּיר, אַדִּירִים "Addīr, Addīrīm," "great, noble, magnificent," etc.,—applied to the "name" of God (Psalm viii. 2)—to God Himself (Psalm lxxvi. 5)—to princes (Nah. ii. 6, iii. 18)—to kings (Psalm cxxxvi. 18)—to saints (Psalm xvi. 3)—and to gods (1 Sam. iv. 8). מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים הָאַדִּירִים הָאֵלֶּה "Who shall deliver us out of the hand of these mighty gods?" A.V.—and (Isaiah x. 34) בְּאַדִּיר "By the Mighty One." In this latter acceptation, especially, it may be compared, as Uhlemann does (Quousq. tandem? pp. 15, 16), with the ancient Egyptian word ATiR, or **тер** Salvol.

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* The affix of "respect," "**wahansē,**" is added to **Deviyan,** thus, "**Deviyan-wahansē**"; which stands to "**Deviyan**" considered as a respectful address, as "Elohim" does to "Eloah"—as an appellative for "God." The choice of either term caused great excitement in Ceylon some years ago. The edition of the Bible printed in 1834, uses "**Deviyan**" and "**Deviyo.**" The edition of 1840 adopts "**Deviyanhanse**" and "**Deviyanwahansē.**"

(Analyse de Textes, a. Egypt. p. 198, *seq.*)—or ⲛⲟⲩⲧⲁⲣ (H. Brugsch. Saï-an-Sinsin, pp. 13, l, 3, 7, 8, pp. 16, 6, pp. 17, 1, etc.), and NeTeR (de Rougé, Mém. p. 165)—in Coptic ⲛⲟⲩⲧⲉ "god."

For our own part, and since the necessary doctrine of the Most Holy Trinity cannot be determined by the plural אֱלֹהִים alone, we are well satisfied to take this plural, practically, as an expression of respect only, for GOD,—Three in ONE. Anything else, belongs to the mysterious nature of Him before whom Angels even veil their faces; and whom we, poor sinners, shall never see, till—if we be found worthy—"we shall know Him even as we are known of Him." Until then, let us in awe, but in faith and hope, lay our finger on our mouth, and worship in silence. We might, possibly, "intrude into those things which we have not seen," and "be vainly puffed up in our fleshly mind." It would appear, therefore, sufficient, that in rendering אֱלֹהִים, we should adopt a term which, like אֵל, implies "THE ONE," and not "MANY."

The plural אֱלֹהִים is found governed by a verb in the singular; as, *e.g.*, בָּרָא אֱלֹהִים "creavit dii," *i.e.*, "qualibet persona divina," says Danz. (Interpr. Eb. Chald. p. 149)—and also by a verb in the plural; as, *e.g.*, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ "Let us make man, after our own image and similitude" (Gen. i. 26; xxxv. 7). אֱלֹהִים is also construed with an adjective in the singular; as, אֱלֹהִים חַי; and in the plural,

אֱלֹהִים חַיִּים "The living God." And it is used to mean—

1) "a god."—אֵין אֱלֹהִים "There is no god" (Psalm xiv. 1, etc.).

2) "an idol."—דָּגוֹן אֱלֹהֵינוּ "Dagon our god" (1 Sam. v. 7).

3) "a tutelary god."—*θεός ἐπιχώριος*, אַיֵּה אֱלֹהֵיהֶם "Where is your God?" (Deut. xxxii. 37; Joel ii. 17; Jonah i. 5, etc.).

4) emphatically, "GOD," with the article הָאֱלֹהִים "The only true God"; as in Arabic, اللّٰه EL-ILLAH, *ὁ Θεός*; for instance, لا اله الا اللّٰه "there is no God but EL-ILLAH," وهو هو وكل شي هالت الا وجهه "Yea! He is, He alone! and everything perishes, except Himself" (Epist. Ibn. Toph. ed. Poc. p. 117), כִּי יְהוָה הוּא הָאֱלֹהִים "For the Lord He is God" (Deut. iv. 35, etc.).

5) without the article, אֱלֹהִים also "GOD." It is for the most part interchanged with יְהוָה; *e. g.*, רוּחַ יְהוָה and רוּחַ אֱלֹהִים, etc. "Generally speaking," says Gesenius (Thes. L. Heb. p. 97), "in the historical style, *i. e.*, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings (and in the Proverbs), יְהוָה is more frequently met with than אֱלֹהִים. In Job, יְהוָה occurs in the prologue, which is in prose; but in the poetical parts we find אֵל and אֱלֹהִים. In later writers, *i. e.*, Ecclesiastes, Jonah, Daniel, etc., יְהוָה is scarcely to be met with. In the Psalms it varies according to their

date. In Genesis, the use of יְהוָֹה in some chapters, and that of אֱלֹהִים in others, is so remarkable, as to have induced some critics to suppose the book to have been written from two different documents." And Fürst, Conc. Heb. p. 48, says:—"commentitiis et fictis diis omnibus vî potentiâque superior, qua vocabuli origine factum est, ut synagoga inter Elohim et Jehova sic discerneret, ut illud potentiam (בעל־הכה והאומן) (אביר ומוסל בכוהו התבל vindicemque scelerum justitiam,* hoc misericordiam gratiamque significare diceret."

6) אֱלֹהִים is used adjectively (like אֵל, 4); *e. g.*, הַר הָאֱלֹהִים "The mountain of God," *i. e.*, "a very high mountain" (Psalm lxviii. 16, etc.).

7) also adverbially, with a prefix; as, עִיר גְּדוֹלָה לֵאלֹהִים "urbs divinitus magna" (Jonah iii. 3). The Greek expression "ἀστεῖος τῷ Θεῷ" (Acts viii. 20, and 2 Cor. x. 4) corresponds to לֵאלֹהִים;—if it be not itself a Hebraism. (See also, Schultens, Harir. Consess. iv. p. 36; and compare לֵאלֹהִים with لِلّٰه دره; and this, too, with Cic. de Orat. i. 23, and ii. 42, "dicendo deus," etc.)

The one leading idea, then, in EL, ELOAH, and ELOHIM, is, POWER with EXCELLENCE; and WORSHIP, as attendant on that power.

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* Comp. 'Συδέκ' and 'Συδίκ,' *i. q.*, צַדִּיק "justus," the father of the seven "Cabiri," according to the Phœnicians, in Euseb. Praep. Ev. lib. ii. 10, p. 39, c.

VI.

We now come to consider the literal sense of—

IV.—ΘΕΟΣ. Hermes said of *Θεός*· "*Θεὸν νοῆσαι μὲν χαλεπὸν, φράσαι δὲ ἀδύνατον.*" "Roges me," says Cicero (de Nat. D. i. 60) quid aut quale sit deus; auctore utor Simonide—qui, "quanto, inquit, diutius considero, tanto mihi res videtur obscurior."—"Concedo esse deos, doce me, igitur, unde sint, ubi sint, quales sint corpore, animo, vita," etc.

That incertitude as regards the nature of *θεός* is nowhere more plainly set forth than in the variety of etymologies for *θεός*, offered by the Greeks themselves. Herodotus (Eut. ii. 52) says, that the Pelasgians *θεοὺς δὲ προσωνόμασάν σφεας ἀπὸ τοῦ τοιούτου ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον*· "called them 'gods' (*θεούς*) from this circumstance, that they, after having put (*θέντες*) all things in order, took in hand the whole management of them." Now, "*τὸ ποιῆσαι*, (says Athen. l. xi. p. 503,) *θεῖναι πρὸς τῶν ἀρχαίων ἐλέγετο.*" "Hoc pacto (adds Scap. p. 919) *θεός* erit conditor et creator universi."—Phurnutus (de Nat. D. i. p. 140, ed. Gale) agrees with both: *ἔυλογον δὲ καὶ τοὺς θεοὺς ἀπὸ τῆς θέσεως ἐσχηκέναι τὴν προσηγορίαν—ταῦτα δ' ἄν εἶεν οἱ θεοὶ, θετῆρες καὶ ποιηταὶ τῶν γινομένων ὅλων*·—"The gods are 'arrangers' and makers of all that exists."—And further, he adds, that of old, men took to be *θεούς*, "gods," *οὓς εὗρον ἀδιαπτώτως*

φερομένους, "the bodies they saw continually revolving," etc.

This opinion is borrowed from Plato (Cratyl. sec. 31, ed. Bek., and Euseb. Praep. Ev. i. p. 29, c, *seq.*), who says, that the Greeks at first worshipped the sun, the moon, the earth, the stars, and heaven, "ἅτε οὖν αὐτὰ ὁρῶντες πάντα ἀεὶ ἰόντα δρόμου καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν θεοὺς αὐτοὺς ἐπονομάσαι." "As they saw those bodies continually revolving in their course, ('ἐξεθείασαν, θεοὺς ἐκ τοῦ θεῖν ὀνομάσαντες τοὺς ἀστέρας' Clem. Alex. Adm. Gent. p. 15, ed. Col.), they called them θεούς (gods), from the rapid motion (τὸ θέειν, τοῦτ' ἐστι τρέχειν, καὶ ὀξέως κινεῖσθαι, Simplicius, com. in Epict. Enchir. p. 223, ed. Salmas.) inherent in their nature." (Sickler, Cad. p. 4, derives θέω from רעה, "to wander"). To all of which, Macrobius (Sat. i. c. xxiii. p. 319, ed. Bip.) assents, when he remarks (on this line in the Iliad ά 424:—θεοὶ δ' ἅμα πάντες ἕποντο);—"θεούς enim dicunt sidera et stellas ἀπὸ τοῦ θέειν, id est, τρέχειν, quod semper in cursu sint."—Or, θεός may come ἀπὸ τοῦ θεωρεῖσθαι.—(Stob. Eclog. Phys. p. 4.) "ὁ μὲν θεὸς αὐτὸς οὔτε ὁρατὸς οὔτε αἰσθητὸς, ἀλλὰ λόγῳ, καὶ νόῳ θεορατός." "God, verily, is neither to be seen nor heard; but only to be contemplated through the reason and the mind."—Or, from θηέομαι, admiror. Scap. p. 253.—Or, from θάω, *i.q.*, θάομαι, "specto cum cura"; *e.g.* θασόμεναι τὸν Ἄδωνιν (Theocr. Id. xv. 23; Damm. Lex. Hom. v. θάω), and,—"comparatio vocis Latinæ 'deus,' cum Græco δέος timor, pro quo δέος

(cum adspiratione lit. δ) dicere potuerunt θέος—suadet, ut credamus Θεον Græcis dictum fuisse à timore et metu, quem tonitrua et fulmina, ex æthere missa, mortalibus incutiant. Eadem forte ratio est vocis אֱלֹהִים Elohim apud Hebræos," says J. V. Lennep (in Scap. Lex. p. 919).

Lastly, Bryant (Anc. Myth. i. 13) derives θεός from the Egyptian Hermes, "Taut, Thoth, or Theuth"; and thinks it was originally written Θεύθ!—"Videtisne," says Cicero (de Nat. D. ii. 70), "ut a physicis rebus, bene atque utiliter inventis tracta ratio sit ad commentitios et fictos deos? quod res genuit falsas opiniones."

"Τί τοίνυν, ὦ τὰν, ἀποκρινοίμεθα ὅ, τι ἐστὶ 'Θεός';"*

For ΘΕΟΣ neither comes from θέσις, nor from θέω, nor yet from θεάομαι, nor from anything essentially Greek. Its origin, like one element of the Greek language, is from the East; and θεός is derived, probably through Dĭu-s, Dĕus, from the Sanscrit root Diu, Div, implying, 1)—brilliancy; and 2)—the Sky or Heaven.

DĬU is a substantive, *masculine*, *feminine*, and *neuter*, which occurs in the Vedas. As *mas.* (nom. sing.) DĬU-S, it means "Agni," "fire," the "Sun"; as *fem.* it implies "a ray of light," "day" (Lat. diu); as *neut.* it stands for "the Sky," or "Heaven," ἀιθήρ.

DĬV is also frequently found in the Vedas; 1) as

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* Max. Tyrius Serm. i. p. 2, ed. H. Steph.

an adjective, "brilliant" and 2) as a *fem.* substantive, for the "SKY," or "HEAVEN." It is itself a defective noun, and, in later Sanscrit, it borrows some of its cases from the kindred words (**Dyo, Dyau**), **DĬAU-S**, *fem.* and *mas.*, "the Sky," "Heaven"; and **Dyu**, (**diuti**), **DĬU**, *neut.*, "the Sky," or "expanse of Heaven," etc.

Thus, DĬV adopts for its nominative sing., **DĬAUS**; as in the Rig.-Veda (Asht. 1, Adh. 2, varg. vi. 13), "**Mahi DĬAUS prit'hivi-cha**"; "great Heaven and the Earth." In the acc. sing. it makes regularly, **DĬVAM**; nom. and acc. pl., **DĬVĀS**; gen. sing., **DĬVĂS**, and gen. pl., **DĬVĀM**; dat. and abl. pl., **DĬU-B'HYAS**, (from **DĬU**,) etc.; and DĬV means —

1) "the Sky," "Heaven." Sama-Veda (Artch. i. prap. 4, Ard'h. 2, daç. i. 7).

Endra jahi harib'hirupa Kanwasya sushtutim,|
DĬVO amushya shashato DĬVAM jaya DĬVA vaso.||

"Come, O Indra! with thy golden-coloured steeds, and listen to the fond praise of Kanwa! Mount, O thou Gem of Day ("treasure by day," **Dĭvā**), into the Sky (**Dĭvam**), into the vault of Heaven (**Dĭvas**), that overrules us all!"

And (ibid. pr. i. daç. ii. 10) "**paro jadid'hyate DĬVI**," the Sun "who shines forth in the Sky" (**Dĭvi**); and (daç. iii. 7) "**Agnirmurd'ha DĬVAS kakut**" (*ὀφθαλμός—ἀελίου*? in Ol. iii. 36), "O Chief Agni! bright globe of Heaven" (**DĬVAS**); "*ὦ 'ναξ Ἄπολλον*! (Œd. R. 80) *ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν Ἥλιε*" (Aj. 845). And Rig.-Veda (Asht. 1, Adh. 2, varg. vii. 20), "**DĬVIVA**

chak'shuratatam," " like a glance of the eye into the bright expanse of Heaven" (**Dĭvi**), etc. DĬV means—

2) " HEAVEN" personified, as father of Ushas, or Aurora—(Sama-V. Arch. 1, prap. 4, daç. ii. 1),—**pratyu adarshyayatyu ⸗ ch'hanti duhita DĬVA:** " Yonder dawns in her beauty, the beaming daughter of Heaven" (**Divas**),—*Ἠὼς ὅτε δῖα φανήῃ* (Il. ω. 417, etc.) *Ἠὼς λαμπροφαής—θεὰ θνητοῖς φαεσίμβροτον ἦμαρ ἄγουσα.*" (Orph. H. 77.) She is called (in Sama-V. Arch. 1, prap. 2. daç. iv. 4) " **priya DĬVAS,**" " the beloved of Heaven"; and, (ibid., Arch. 2, prap. 8, Ardh. 3, xi. 3) **Sa no adyab'haradvasur vyuch'ha duhitar DĬVA:** " The daughter of Heaven, at dawn, has brought to-day's weal with her." This intimate relationship between **DĬV** and **DĬU,** is further shown by such passages as (*e. g.*, Rig.-Veda, Asht. 1, Adh. 1, varg. xii. 9) " **ata: parijmannagahi DĬVO va rochanad ad'hi**": " therefore, O ye surrounding (Maruts), come hither; whether from the Sky (**dĭvo**) or from the brilliant solar Heaven." " **DĬVO**" is here explained in the commentary by " **DĬU-lokat,**" " from the world of DIU," the highest region of the atmosphere; and " **rochanat,**" by " **dipyamanad Aditya-mandalat,**" " from the brilliant sphere of the Sun" (see also varg. xxvii. 9, etc.).

That brilliant sphere was (the feminine) " **mahi,**" or " **uttara**" DIAUS,—" *ἡ ἐσχάτη περιφέρεια ἐν ᾗ πᾶν ἵδρυται τὸ θεῖον*" (Zeno, Diog. Laert. vii. 1, 70),—*ὁ ἀνώτατος τόπος*—" orbis cœlestis extimus"—(Somn. Scip. 4)—*ὃν αἰθέρα προσωνόμασαν, ἀπὸ τοῦ θεῖν ἀεὶ. τὸ*

ἀΐδιον χρόνον θέμενοι τήν ἐπωνυμίαν αὐτῷ.—εἷς καὶ ἀΐδιος—ἔχων δὲ καὶ περιέχων ἐν ἀυτῷ τὸν ἄπειρον χρόνον.* It is also taken for "Heaven":—"Ενα μὲν οὖν τρόπον Οὐρανὸν λέγομεν τήν οὐσίαν τὴν τῆς ἐσχάτης τοῦ παντὸς περιφορᾶς—εἰώθαμεν γὰρ τὸ ἔσχατον καὶ τὸ ἄνω μάλιστα καλεῖν Οὐρανόν, ("cœlum, æternum, immensum, neque genitum, neque interiturum unquam" Plin. N. H. lib. ii. 1, *seq.*), ἐν ᾧ καὶ τὸ θεῖον πᾶν ἱδρῦσθαί φαμεν. (Arist. de Cœlo, i. 3, 13; ii. 1; i. 9, 8.) It was supposed (as *e. g.*, by Anaxagoras) to be of fire, in which the planets, gods (θεοί), revolved. "Ομοιος δὲ τῷ ἀρίστῳ (θεῷ) οὐρανός—θεοὺς μὲν οὖν (ἔλεγεν) ἔχειν τὸ πολὺ πυρίνους, as Plato says (in Diog. Laert. iii. 72, 74, ed. H.); and Pythagoras, "Τὸ μὲν οὖν ἀνωτάτω μέρος τοῦ περιέχοντος,—Ὄλυμπον καλεῖ—ὅ Διὸς φυλακὴν ὀνομάζουσι, τὸ τάυτην ἔχον τὴν χώραν πῦρ. (Stob. Ecl. Phys. i. p. 488; Arist. de Cœlo, ii. 13; in Preller's H. Ph. p. 78, etc.).

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* Comp. the Zendic "**Zaruana-akarana,**" the "uncreated," "eternal time," which on that account has no "**Fravashi,**" or "**Farohar,**" or first ideal prototype, or cause (**fra-ushi,** "life, intelligence"). (Vendid. 19, 480, etc.; Burnouf. com. on the Yaçna, pp. 269-71; Vendid. Brockh. 361; Wilson, P. R. p. 131, *seq.* etc.). Comp. also "Χρόνος," "Time," who, says Damascius (c. 125), was a god of the Sidonians; worshipped in Gaza as Ἀλδήμιος or Ἄλδος, which Bochart (G. sac. ii. 2, 14) explains by בעל חלדים, from חֶלֶד "the course of time," etc.

"Uttara" DIAUS ("Swarga, Suralokau, DIO, divau" Amarak. i. 1), answers, perhaps, in a certain sense, to "ΠΑΨΤ" and to "CATH," among the Egyptians (Lepsius Äg. götterkr. p. 8, *seq.*);—to "Zian" or "Dgahltan" of the Buddhists (Upham Hist. B. p. 74, *seq.*, and Rgya-tcher. RP. passim.) It is also the "Hwang-T'heen" and "Ta-T'heen" of China; and it may likewise represent the "Gimle" of northern mythology; the "upper-world of light" (Finn Magnus. Eddaleren, tred. B. p. 217). It is doubtless meant as, that—

"Land er heilagt*
Er ec liggia se
Asom ok Alfom ner."

"Æthereal land
Which I see lying
Near the gods and the elves."

—(Grimnis-māl. iv.)

It was,—

"Ignea convexi vis et sine pondere cœli,"

(—"Cœli lucida templa," Lucret. i. 1013); quod

"Astra tenent cœleste solum, formæque deorum."

—(Ov. M. i. 26, 72).

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* "Heilagt," means "æthereal"; or, as F. Magn. (ibid. p. 11) says: "hvad der tilhörer den höje, klare Himmel": "what belongs to the high, clear Heaven" (see Sólar-Lioth, 23). Hence "heilig," "holy." A good land to look forward to!

"**Uttara**" DIAUS, was the ܐܝܪ ܐܘܪܐ "bright (air or) sphere" of the Sabæans, in which the self-existent phœnix lived, *e. g.*, Lib. Adami, l. i. p. 144. ܡܢ ܩܘܕܡ ܕܢܗܘܘܢ ܠܥܠܡ̈ܐ ܟܠܗܘܢ ܗܘܐ ܗܘܐ ܦܪܚܐ ܪܒܐ ܗܘܐ ܒܪܗ ܗܘܐ ܦܪܚܐ ܪܒܐ ܒܪܗ ܦܪܚܐ ܪܒܐ ܗܘܐ ܡܠܟܐ ܪܒܐ ܕܢܗܘܪܐ ܪܒܐ ܕܐܝܩܪܐ ܘܡܢ ܡܠܟܐ ܕܢܗܘܪܐ ܪܒܐ ܕܐܝܩܪܐ ܐܝܪ ܐܘܪܐ ܪܒܐ ܗܘܐ ܘܡܢ ܐܝܪ ܐܘܪܐ ܗܘܬ ܐܠܦܐ ܐܠܦܐ ܘܡܢ ܐܠܦܐ ܐܠܦܐ ܢܗܘܪܐ ܗܘܐ ܒܚܝܠܐ ܕܡܠܟܐ ܕܢܗܘܪܐ. "Even before all the worlds were made, 'Ferho,' the (great) divine phœnix* already existed. As the divine

* A symbol of the Deity. Compare the "hawk" and the 𓅃 "hat" in Egypt, etc., and "**Patanga,**" "bird," an epithet of the Sun (in S.-V. ii. 6. 1, 11, 3), with شاهباز صانع, the "royal falcon" darting from the Creator's hand (Djel. D. p. 130). In the Ber. Rabba, c. xix., it is said that "all animals hearkened to Eve's voice, and ate of the forbidden fruit—חוץ מעוף אחד ושמו חול הה"ד וכחול ארבה ימי—except one bird, by name 'Chul' (Phœnix), of which it is said, 'I will multiply my days like (those of) Chul.'" "This bird," says R. Jannai (ibid.), אלף שנה הוא חי "lives a thousand years, then burns his nest, and lives again and evermore," etc. Norberg renders ܦܪܚܐ (volatilis) by "Phœnix," and he compares it (Lexid. p. 125) with the Persian "Ferouer" (com. Yaçna, p. 271), which he derives from پریدن, "to fly." He must have meant پري, "Pari," the probable origin of "Fairy"; which in the برهان قاتع, is نقيض ديو, opposed to "Div," an evil genius.

Ferho existed, in him also did the divine king of glorious light appear. And from the divine king of glorious light, the ("Oyar zivo"—bright atmosphere) realms of light were produced; and out of that "oyar zivo," came the "fire of life"; and out of the fire of life, came forth the powerful light of the "king of light."

DIAUS was also the AÇAN or "Heaven"—**staraṁ . maonho . Huro . anaghranam . raochananham . qadhatanam** —"of the stars, of the moon, and of the sun; self-existing lights that have no beginning," mentioned in the Zend-avesta (Yaçna, Com. c. xxxvii. p. 343, *seq.*); and it ranged high above (the lower and neuter) DIU which was inhabited, as we have seen, by the Maruts (winds or genii), "**prishnimatara:**," "born of the earth" (Rig.-V. Asht. 1, Adh. 2. varg. ix. 10; Adh. 3, varg. xv. 4, etc.).

There, in "the higher Heaven" (**Swarga, Suraloka**), in the "**mahi,**" or "**uttara**" **DIAUS**, "*κόσμου δύναμις*," the procreating or generative POWER,—"*Ἥλιος παντοκράτωρ*," Agni, DIU-S,—dwelt in splendour, surrounded by his revolving satellites (*θεοί*). He was adored as ⲡⲧⲁϩ, ⲣⲏ, ⲁⲙⲟⲩⲛ-ⲣⲏ or ⲫⲣⲏ,* not in the Lybian-desert alone, but in the neighbourhood of

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* Compare ⲫⲁ-ⲣⲏ, *ὁ τοῦ* ⲣⲏ (*ὁ τοῦ Διός—δῖος*, rather than ⲡⲟⲩⲣⲟ "the king") as origin of "Pharaoh" (in Burmese, P'harah, "God," "Lord") with "Potipherah" (ⲡⲉ-ⲧⲉ ⲫⲣⲏ "belonging to ⲫⲣⲏ"), who was

Memphis, and by countless multitudes in his own gorgeous temple at Thebes (ⲧⲁⲡⲉ Sah.), the capital of his kingdom (ⲕⲁϩ-ⲡⲧⲁϩ—*Κόπτος—Αἰ-γυπτος*), the "land of Egypt." He was בַּעַל, Ba'al, "lord" or "master" in Canaan:—("O Ba'al, hear us!" 1 Kings xviii. 26—*ὠ δέσποτα κόσμου, κλῦθι λόγων*, Orph. H. viii.). He was, and is, even now, in China, "Choo-jih yay," "the Lord, the Sun," in the worship of Heaven (Le-ke c. x. and xviii.). And in Ceylon, he is still adored as "Hi-Ru," or "I-Ru" (comp. ⲏⲁ-ⲣⲏ, Hari) one of the "Bali," (or "Baalim"?—planets, *θεοί*, Uph. Buddh. p. 112, *seq.*; Mahawanso, pp. 230, 231, ed. Turn.). He was תַּמּוּז "Thammuz," or Thamuz, during the winter solstice, not at Byblus only, but even at the gate of the Temple of Jerusalem (Ezek. viii. 14); and הַדַדְרִמּוֹן, "Hadad-Rimmon," at Damascus (according to Hitzig. Com. in Jes. 17, 8).—In Phœnicia he was (Sanchon. ed. Orell. p. 34) *Ἄδωδος* ("the חד חד only one"?) *βασιλεὺς θεῶν* (Macrob. Sat. i. 23—"Solem intelligentes") or אֲדֹנִי "Adoni," "my lord"!—He was adored as *Κίῤῥις* (comp. the Persian خور)

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priest of "On" (ⲟⲩⲱⲛ or ⲟⲩⲱⲛⲓ, "the light"), *Ἡλιούπολις*, etc. (Gen. xli. 45). And also the ancient Egyptian ATeR "gods" (Insc. Roset. l. vii. viii. ed. Uhlem.), with the zend ATAR, "fire," called in Yaçna, i. xxxi., "Ahurao . Mazdao . puthro," "son of Hormuzd"; and elsewhere, "Aokhto . namano . Yazato," called by name, "Yazata" (or Ized).

or Ἄδωνις at Golgos and Amathus; as Ἥλιος in his own island, the gem of the deep, φανερὰ Ῥόδος (Pind. Ol. vii.); as صمص "Kadusch," or ايل "IL"; in his magnificent halls at Baalbek, in Syria, which, Abul-feda (Tab. Syr. p. 103, ed. Koehl.) says,—

يقول الصابيه انه بيت من بيواتهم عظيم عندهم جداً

"The Sabæans* declare to be the finest temple they have, and in great honour among them." He was worshipped as **HURVE** or **MITHRA** among the fertile hills of Ariyāna-vaēja; and on the sunny plains of India, as **AGNI, SURYA, DIVAS-PATI,** DĬU-S.

"vi Diōm eshi rajas Prit'hu aha mimano aktub'hi:|
pashyan janmani Surya!||

Sapta twa harito rat'he vahanti deva Surya|
Shochiskesham Vichak'shana!||

Udvayam tamasaspari jyotishpashyanta uttaram|
Devan Devatra Suryam aganma jyotiruttamam.||"

"O Prit'hu! thou traversest, one and alone (vi-eshi), thine æthereal sphere **DIAUS**; measuring days and nights; thou, O Surya! who seest all creatures upon earth!—

"Thy seven horses draw thee in thy chariot, O divine, bright-haired, light-imparting Surya!

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* الّذين امنوا—والصابين من امن بالله (Coran. Sur. ii. 62), an. id. 9, نصري يحي "Christians of John the Baptist," etc. (see, *e. g.*, Norberg's Diss. de Relig. Galilæor. p. 2, *seq.* ejusd.; De divinitate Nazaræor., and de Rege Lucis, cult. Nazar. Lund. 1812, etc.).

"And we, beholding the ('**pavakam**' purifying) light springing out of darkness—(when at thy brightness **tayavo yat'ha nak'shatra yanti aktub'hi**: 'the constellations flee like thieves with the night.'—v. 2),—we approach thee among the gods, O Surya, brightest light of all!" (Rig.-V. Asht. i. Adh. 4, varg. viii. 7, 8, 10, etc.)

And while at Rome, they addressed him as—

"— O Lux immensi publica mundi
PHŒBE PATER!"—(Ov. M. ii. 35)—

in the classical land of Greece, he was invoked as—"*ΑΔΩΝ*" (אָדוֹן) "Lord" (Nossis Locr. 5, ed. G.)—

"*Ἄγλαε ΖΕΥ Διόνυσε*!"
"*Ἥλιε παντοκράτορ*!
Κόσμου πνεῦμα,
Κόσμου δύναμις,
Κόσμου φῶς"!—(Macrob. Sat. i. c. 23)—

and adored as—

— *τὸν πάντων Θεῶν*
Θεόν πρόμον Ἅλιον.—(Œd. R. 660.)

He was there *ἄῤῥητος — κρύφιος — πρωτόγονος Φαεθών*,

"*ΗΛΙΟΣ παγγενέτωρ — Οὐράνιον φῶς —*
δείκτης δικαιοσύνης, φιλονάματος, δεσπότης κόσμου,
πιστόφυλαξ, ἀεὶ πανυπέρτατος, πᾶσιν ἀρωγός·
ὄμμα δικαιοσύνης, ΖΩΗΣ ΦΩΣ —
αὐτοφυής, ἀμίαντος, χρόνου πατήρ, ἀθάνατος
ΖΕΥΣ."—(Orph. fr. vi. Hym. viii.)

The "Father of light and life," DEUS. "Nam eun-

dem esse Jovem ac Solem, claris docetur indiciis" (Macrob. Sat. i. c. 23).

Even on the frozen shores of Ultima Thule, was heard of old —

"Sól ek sá;
Sva thotti mer
Sem ek sæi gavfgan Guth:*
Henni est laut
Hinnsta sinni
Allda heimi í."

"I saw the Sun;
It appeared thus to me,
As if I saw a majestic god;
I bowed to the earth before him
For the last time,
In this passing world!"—(Edda, Sólar-l. 41)

— for there also —

"Eldr er best
Meth yta sonom
Ok Sólar† sýn."
"Heylindi sitt
Ef mathr hafa nair."

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* The Sun, "Sol," was, in Iceland, held to be one of the Asynior or "goddesses." (See Lex. Mythol. p. 291; and Runa, Nord. Mythologi, pp. 99-101.)

† "Sol," Cicero says (de Nat. D. ii. 27, ed. Ern.): "dictus est, vel quia *solus* ex omnibus sideribus est tantus, vel quia, quum est exortus, obscuratis omni-

"Fire is best, among the sons of men; and the light of the Sun; if a man keep his health." (Hāva-Māl. 68.)

(Comp. *ἰὴ, ἰὴ Παιὰν!* "id est, medere Pæan!" and

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bus *solus* apparet." (See below, Varro's etymology.) But, Grimm (Deutsch. Myth. p. 664, *seq.*) derives the Gothic "saúil," *n.* from "*ἥλιος*" (as *ὕμνος* is from "sumna-s," "a song of praise," Sama-V. ii. 6, 2, 13, 2); which Eustath. says, is "*ἐκ τοῦ ἄω τὸ λάμπω, καὶ ἕλη ἡ θερμασία*" (in Æ. Port. L. Dor. Theoc.). And Alviss the wise (Alvis-Māl. 16), says:—

"Sól heitir med Mönnum
En Sunna med Gothom," etc.

"'Sol,' is his name among men,
And, 'Sun,' among the gods."

Is the Gothic "Sunna" (*m.*) allied to "syn," "syni"? (Damm L. Hom. i. 677, says, "die sonne" est pro "die schöne"!!) *i. q.*, *εἶδος*, which Lex. Myth. Eddæ proposes as the origin of "sidus."—Or would the Sansc. "SAN," "true, existing, excellent, best," appear too far fetched? See, however, his epithets, "sarvada-SAN," "always existing" (in Vishnu Pur. ii. viii. 16), and "AMRITA:" "immortal" (in Rig.-V. Asht. i. Ad. viii. v. i. 2).—Compare also the oracular *'EI*, "thou art," inscribed over the entrance of the Temple of Apollo, at Delphi. That *'EI—ὡς ὑπολαμβάνουσι Δελφοὶ—ὄχημα καὶ μορφὴ τῆς πρὸς τὸν θεὸν ἐν-*

"*Ἰέ Παιὰν*"—*λαμπραῖς ἀκτῖσιν Ἥλιε βάλλων*—"Savitri,"—*πέμψον ἐκαβόλον ἐχθροῖς βέλος σᾶς ἀπὸ νέυρας, Παιάν*! (Macrob. Sat. i. 287, *seq.*), and his epithet "Líkn-Skin," "healing light," in Snorra Ed. p. 177, ed. Rask.), with—

Hridrogam mama Surya! harimanan-cha nashaya,

"O Sun! destroy the heartburn in me, and the pallid hue of my body!" (Rig.-V. Asht. i. Adh. 4, vg. viii. 6, 11.)* This triplet is repeated in India as a charm against disease, like—

APOLLO . MEDICE . APOLLO . PÆAN!

Hence—

"*καλοῦμεν αὐγὰς ἡλίου σωτηρίους*,"

(Suppl. 216) for,—"*ἔτι δὲ Ἥλιος ἐπωνυμίαν ἔχων, Σωτὴρ δὲ εἶναι καὶ Ἡρακλῆς*," in Megalopolis Arcad. (Pausan. lib. viii. c. 32, 4, ed. Fac.).

The traces of the worship of DIU-S, or the Sun, which are met with in all countries,—"*πάντος εὔυμνον*

τεύξεως—ὡς ἄφθαρτος ὁ θεὸς καὶ ἀΐδιος πεφυκώς—was, as Ammonius said—*αὐτοτελὴς τοῦ θεοῦ προσαγόρευσις καὶ προς φώνησις*. Plutarchi (de *ΕΙ* ap. Delph. 5, 9, 17, p. 78, *seq.* ed. Tchn.).

* Comp. "*Οὐλέ τε μάλα χαῖρε*" (Hym. Apol. 466) "*Μιλήσιοι* et *Δήλιοι* vocabant eum *Οὔλιον*, *i. e. ὁλότητος καὶ ὑγιείας ποιητικόν· οὔλειν* enim est *ὑγιαίνειν*" (Damm. L. H. 2, 793), with "heil," "heiland," "whole" (Buttm. Lexil. i. p. 191, not.).

ἐόντα" (Hymn. Ap. 19), show to what extent he deserves his epithet of "*Δεσπότης κόσμου*" (Orph. Hym. viii.). The stupendous ruins in Central America, some of them built, one would think, after the pattern of the temple of Belus at Babylon; the Pyramids and the Obelisks of Egypt; the fir-groves (ברוש) of Phœnicia, so often mentioned in Holy Scripture, as inducing the children of Israel to idolatry; the rites of the festivals of Adonis at Byblus and Aphaca; and in the more civilised lands of Rome and Greece; probably the round-towers, and, certainly, the "béal-tjne" of the present day of Ireland, and the now almost obsolete may-pole in Apostolic England;—all those, and many more, attest the universal adoration paid to the god, whose worship has tended more than any other to defile the face of our fallen earth; and who may be called emphatically, "*Δεσπότης κόσμου*," the "ruler of the darkness of this world. To him ܦܠܓ ܟܕܒܐ ܕܒܗ ܡܫܬܡܫܐ ܟܠܗܘܢ was given 'to lie,' in order that all men should worship him" (Lib. Ad. i. 212).

Wherever the Sun shines upon earth, he has been, or is now, adored—"*καὶ γὰρ εἶδε τὸν Ἥλιον πρῶτον ἕκαστος ἀπὸ τῆς πατρίδος· ὡς καὶ τοῦτον ΤΟΝ ΘΕΟΝ, εἰ καὶ κοινός ἐστιν, ἀλλ' οὐν ἑκάστῳ νομίζεσθαι πατρῷον*"—(Lucian Patr. Enc. 6, ed. Bip.)—as well in the frozen north as on the sunny banks of "**sarvapapahara sarit**"—"the river that destroys all sin!" (Vishnu-P. ii. c. viii. 97, 106)—"**Ganga-ïva kutilagati,**" the "meandering Ganges." There, at the dawn of day,

when the Brāhman repeats his sacred gayatri,* and chants a Vaidic hymn to the rising Sun, you may witness the daughters of India at their early devotions; and see the remnants of their morning sacrifice strewed along the water's edge, or washed away by the stream. What are they?—The still fresh but dying blossoms of the white jessamine, of the scarlet ipomæa, of the rose-coloured kinshuka, blue ternatea, and of other pure and fragrant "relics of paradise," —an offering of those women to the emblem of their god, made of mud, the work of their own hands, and worshipped with his unholy rites (Pushpad. Mahimnastava. v. 23, etc.). Such a worship! and to whom? —to the god of Light! Well might St. Augustine (de Civ. D. ii. 4) say: "Quæ sunt sacrilegia, si illa sunt sacra? aut quæ inquinatio, si illa lavatio?"

This has happened unto them, because, as Clemens of Alexandria says (Admon. ad Gent. p. 15, ed. Col.): "*ἦν δέ τις ἔμφυτος ἀρχαία πρὸς Οὐρανὸν ἀνθρώποις*

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* The most sacred text in the Vedas. It is found in Rig.-V. Asht. iii. Adh. iv. Sukt. 10:—"**Tat Savi-turvareniam B'hargo devasya d'himahi d'hiyo yo na: prachodayat**"—"We meditate on that pre-eminent light of the brilliant (or heavenly—*ἐκηβόλου, Λυκίου* '**Savitu:**') Sun; may he (rule over) illumine our minds" (H. H. Wilson, V. Pur. p. 222). Comp. "*ὁ νοητὸς Ἥλιος* of Pythagoras—*ὑπὲρ τὰ ὄντα ἔχων τὸ εἶναι*" (J. Lyd. de M. p. 42).

κοινωνία, ἀγνοίᾳ μὲν ἐσκοτισμένη—ἔννοιαι δὲ ὀλέθριαι ὡς ἀληθῶς, τὸ οὐράνιον φυτὸν ἄνθρωπον, οὐρανίου ἐξέτρεψαν διαίτης, καὶ ἐξετάνυσαν ἐπὶ γῆς, γηίνοις προσανέχειν ἀναπείσασαι πλάσμασιν. Οἱ μὲν γὰρ εὐθέως ἀμφὶ τὴν τοῦ Οὐρανοῦ θέαν ἀπατούμενοι καὶ ὄψει μόνῃ πεπιστευκότες, τῶν ἀστέρων τὰς κινήσεις ἐπιθεώμενοι, ἐθαύμασάν τε ἐξεθείασαν, θεοὺς ἐκ τοῦ θεῖν ὀνομάσαντες τοὺς ἀστέρας· καὶ προσεκύνησαν Ἥλιον ὡς Ἰνδοὶ, καὶ Σελήνην, ὡς Φρύγες·" κ.τ.λ. And thus, being "alienated from the life of God," and *ἀπηλγηκότες*—"usvenans vaurthanai," as Ulphilas reads it,—that is, "having reached a state of despair," "they have given themselves over unto all uncleanness." For truly, as Seberianus says (Homil. x. on Baptism), *Ոչ՛ մարմնոյ կեանք են առանց շնչոյ, և ոչ՛ հոգւոյ հանգիստ առանց Հանաչելոյ զարարիչն իւր. վասն զի մա՛հ է հոգւոյ՝ որք զա՛ծ ոչ՛ Հանաչէն.* "There is neither life for the body without breath, nor rest for the soul (or spirit) without the knowledge of her Creator. For the soul of those men is dead, who know not God." So that in Plato's words—*εἰς Ἥλιον ἀποβλέποντες, νύκτα ἐν μεσεμβρίᾳ ἐπάγονται*, "while looking at the mid-day sun, those people are still in the shadow of death."

How full of pity ought we to be for them! and how thankful ought we to be to Him, "whom to know is eternal life," that "He hath called us out of such darkness into His marvellous light!" That He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,—to an inheritance incorruptible, and undefiled, and that fadeth not away,

reserved—higher than either Div or Olympus—in HEAVEN for us, "who are kept by the power of GOD, through faith unto salvation"! Even now, "though we see Him not, yet believing," our walk through life is to be that of children of "GOD, who is light"; the bright "path of the just," which is, we know, to "shine more and more, unto our perfect day." Then "we shall see Him as He is; and we shall be satisfied, when we awake with His likeness." For He is "the Fountain of Life," and "in His light alone we shall see light." Such is our hope. We can, therefore, and with more confidence than Anaxagoras (Diog. l. ii. 3, ii. ed. Hueb.), also look up to Heaven, where "Christ, who is our life," sitteth on the right hand of God; and, with him, say: "*ἐμοὶ καὶ σφόδρα μέλει τῆς πατρίδος*," *δείξας τὸν Οὐρανόν*."

The twin-roots, **DIV, DIU, DIAU-S,** and **DIU-S,** which imply "Heaven and brilliancy," while spreading westward, still continued unaltered in quantity and in accent. For **DIV, DIAU-S,** or **DIU-S** are not words in which "vowels go for nothing, and consonants for very little";—but they are terms which, like "pater," "mater," "frater," and the like, outlive generations and languages, unhurt. We find, therefore, that, as both **DIV** and **DIU-S** "corripiebant penultimam," three thousand years ago, this has remained as short as it was at that time; and that, of course, the tone has continued, as in those days, on the last syllable (except acc. s. **Dívam**—*Δία*). DĬU-S in Sanscrit was pronounced "**DYUS**"; and—ere Sanscrit grammar

was modelled by Brāhmanical skill—it was, perhaps, declined something like the Oscan (*Ιουϛ* or *Διουϛ*) gen. "Iuveis" (**diu-vas**); dat. "Diuvei," *διουϜει*, "Diovi" (**diu-vi**) voc. *Ιου, Ιου Πατερ*! (**diu, diu-piter**) in the Iguvinian Tables, ii. 2, v. 4, iv. 29, etc. (Mommsen, Unterit. Dial. pp. 129, 143, 170, etc. Grotefend, Rud. L. Umbr. viii. 17, vii. 30, iv. 7, 12, i. 10, etc. Lanzi, Saggio di L. Etr. p. 309, etc.).—From DĬU-S came probably the Latin DĔUS; the Doric *ΣΔΕΥΣ* (Alcæi fr. 3, ed. G.) and *Ζεύς*; the Lacedæmonian *Σιός* (Thucydid. v. 77, *περὶ δέ τῶ Σιῶ σύματος*—and *σεῖος ἀνήρ*, etc. Arist. Eth. vii. 2); the Æolic *ΔΕΥΣ*, *ΖΕΥΣ* (gen. *Διός*, dat. *Διΐ*, acc. *Δία*) or *Θιός* (Salmas. Not. in Epict. p. 37; Scheid. in v. Len. et. Gr. p. 917); the Attic (like *οὐθεῖς*, *οὐθὲν* for *οὐδ εἷς*, *οὐδ ἓν*, *δυθμὰς* for *δυσμὰς*, etc.) *ΘΕΥΣ* (Callim. Cal. Cer. 58—*γείνατο δ' ἁ θεῦς*, and 129—*ποτὶ τὰν θεῦν*—) and *ΘΕΟΣ*.

We find accordingly that, both DEUS and *ΘΕΟΣ* are in some cases considered as *one* syllable, like *ΖΕΥΣ* and **DIU-S**. *E. g.*, *Θεῦς* as above, *Θεός*, Or. 393; *Θεοί*, Il. i. 18, *Θεῶν*, *Θεοῖς*, Theogn. 173, and *Θεούς*, 1100, etc.—and, in Horace (Sat. ii. 3, 284), "Diis etenim facile est," etc. And as to the pronunciation, no one can hear the dentals t, t'h, d, and d'h, in Sanscrit, from the lips of an educated Brāhman, without feeling that "**Diu-s**," "*Ζεύς*," "Deus," "*Θεῦς*," and "*Θεός*," may be so easily interchanged, as to become mere provincialisms of the same identical word. And not only does the pronunciation of the dentals t, t'h, d, or d'h, vary, or even dwindle into a sibilant, in Indo-

germanic languages, (as *e. g.*, "dann" for "then," "door" and "durch," "through," etc.,) but we find it the case also among the sterner idioms of the Shemites. *E.g.*, the Arabic المثال "emthāl," becomes مثلر "meseller," in Turkish; الثاني "eththāni," in Yemen, becomes "ettāni" in Syria, and "essāni" in other districts. For these dentals are, from East to West, another "Sibboleth," which many do not pass.

The Sanscrit DIU-S (*masc.*), Agni, or, "the Sun," and (*fem.*) "radiating light," in connection with the allied roots, **DIU, DIAU-S,** and **DIV,** "Sky," or "Heaven," is, then, the probable etymon of DEUS = *ΘΕΟΣ*. The Sun was adored because he gave light to Heaven, and life to the Earth; and Heaven was in turn worshipped as abode of the Sun. But the object of adoration in both was "LIGHT," as inseparable from the heat of "LIFE" (Yaçna, i. xxxvii.). This induced Bryant to propose אוֹר־עַיִן *'Ουρ-αιν*, "fountain of light and heat," as the origin of *'Ουρανός*. For Heaven as "Heaven" was not worshipped at night: the moon and the stars were at that time the sole objects of adoration; and "Night" ("—quod nocet, nox." T. Varro. vi. 6, ed. Müll.), when deified, was rather propitiated than worshipped,—"veneranda nox,"—as being the absence of the "light and life" of day, from the "bright" expanse of Heaven above. Hence, it often happens that, among heathen nations, "the Sun" and "Heaven"—"hoc sublime candens," —are identified in worship; one DIU-S (m.), as the

generator of DIU-S (f.), "light and life,"* the other DIAU-S (f.), or DIV (f.), as the receiver and propagator of LIGHT, throughout the lower and neuter atmosphere, DIU.

We have here the reason for which *Ζεύς* = DIU-S is always in the singular. One *Ζεύς*, one DIU-S, "one HEAVEN and SUN";—*ἀναφέρεται δὲ ἡ μονὰς εἰς Ἀπόλλωνα, τουτέστιν, εἰς τὸν ἑνὰ Ἥλιον—ὅς Ἀπόλλων λέγεται διὰ τὸ ἄπωθεν εἶναι τῶν πολλῶν· καὶ Ρωμαίοι δὲ αὐτὸν "Σόλεμ"* (*ἤτοι "μονον" λέγουσι*) Joh. Lydius (de M. p. 42)—"SOL" vel quod ita Sabini, vel "solus" ita lucet, ut ex eo deo "dies" sit.† T. Varro (v. 68). The Sun, then, was adored as אֵל—"*πρόμος Ἅλιος*"—"*ἄναξ κατ' ἐξοχήν*" (and not *ἄναξ* from *Ἀνακαῖος*, for having slain the "'Anakim," as Dickinson thought; Delphi Phœn. p. 21, *seq.*)—as גִּבּוֹר, *ἥρως*;—in the Vedas as "**Surya:**"—**Shura:** and **NARA:** (comp. "Nero," *ἀνδρεῖος*—"*Νέρων ὁ ἰσχύρος τῇ Σαβίνων φωνῇ*," J. Lyd. p. 207, n.)—as "dux et princeps et moderator luminum reliquorum" (Somn. Scip. 4)—**idam shreshtam jyotisham** Rig.-V. Asht. i.

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* Comp. "Jubar"="Lucifer," with Sansc. **diu** or **ju-b'hara, bara,** or **vara?**

† Called, for that reason, in Sanscrit, "**divakara:,**" "maker of the day." *Ἀμέρα—παῖς Ἁλίου,—ὁ γενέθλιος ἀκτίνων πατήρ*, Pind.—"Sollum Osce totum et solidum significat";—or, "usil," "sol" (*αὐσήλ*, aurora) often found on Etruscan mirrors, with an image of the Sun (Mommsen Unt. Dial. pp. 297, 349).

Adh. B. varg. i., "The first and best" (אֵל) of luminaries;—as "mens mundi" and "cor cœli" (Somn. Sc. 3). "**Atma jagatastast'hushash-cha.**" *ψυχὴ τοῦ κόσμου καὶ τοῦ στερεώματος.* Rig.-V. Asht. i. Adh. 8, varg. 7, i. nam, "Sol est in Æthere quod in animali cor" (Macrob. Somn. Scip. c. xx.); and thus as the "centre," the "Light and the Life" of the Universe, as "God"—ONE GOD—"*Δία μὲν τὸν Ἥλιον ἐνόμιζον εἶναι*"—"*Ἥλιος γὰρ Ζεὺς κατὰ τὸν Φερεκύδην.*"—(J. Lyd. pp. 48, 150.)

Even S. Ephræm spiritualises this "Unity" in the "Sun," when he says (Serm. adv. Scr. lxxiii.)—ܗܘ ܕܫܡܫܐ ܒܓܘܗ ܕܐܒܐ ܘܒܢܘܗܪܗ ܕܒܪܐ ܘܒܚܡܝܡܘܬܗ ܕܪܘܚ ܩܘܕܫܐ ܘܐܦ ܗܟܢܐ ܚܕ ܗܘ ܘܬܠܬ ܐܝܬ ܒܗ ✣ ܘܬܠܬ ܐܝܬ ܒܗ ܘܚܕ ܗܘ ܘܫܡܫܐ ܡܦܪܫ ܐܝܬ ܒܗ ܢܘܗܪܐ ܘܚܡܝܡܘܬܐ ܘܢܘܗܪܐ ܡܢ ܫܡܫܐ ܐܝܬ ܒܗ ܘܚܡܝܡܘܬܐ ܘܚܡܝܡܘܬܐ ܡܢ ܫܡܫܐ ܐܝܬ ܒܗ ܘܢܘܗܪܐ ܘܫܡܫܐ ܚܕ ܗܘ ܘܬܠܬ ܐܝܬ ܒܗ ܘܬܠܬ ܐܝܬ ܒܗ ܘܚܕ ܗܘ "Behold the symbols in the Sun of the FATHER; of the SON, in the light, and of the HOLY GHOST in the heat thereof! Although He is One, yet He shows forth the Trinity. —One is many; One is three; and Three One.—The Sun is parted from his rays; they are distinct and yet equal and the same," etc. That was the monotheism, from which arose all the gods of heathendom; for, "quod omnes pæne deos dumtaxat qui sub cœlo sunt, ad Solem referunt non vana superstitio; sed ratio divina commendat;—ita diversæ virtutis Solis nomina Diis dederunt: unde *ἓν τὸ πᾶν* sapientum principes prodiderunt."—(Macrob. Sat. i. c. 17.)

The Sun, then, and Heaven (Agni and Indra), were the first objects towards which the heathens

raised their eyes, and lifted up their hands in worship. Aristotle (de Cœlo, ii. 1, 3) tells us that, *τὸν δ' οὐρανὸν καὶ τὸν ἄνω τόπον οἱ μὲν ἀρχαῖοι τοῖς θεοῖς ἀπένειμαν ὡς ὄντα μόνον ἀθάνατον.* "The ancients awarded to the gods, Heaven and the High place above; as itself being alone immortal," etc.; and ibid. i. 3, *πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θεῷ τόπον ἀποδιδόασι, καὶ βάρβαροι, καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσι θεούς, κ.τ.λ.* "All men have some kind of notion about gods; and they all have awarded to the Deity the highest place above; whether Barbarians or Greeks, as many as believe in the existence of gods."

But the worship of "Heaven" as abode of the Deity, is especially remarkable in China, as we shall see presently. That worship was, as we read in the Le-ke (c. ix.) "**K'hing-chih-che yay,**" "an act of the highest possible veneration." We find it the case throughout, in the Shoo-king, in the Le-ke, and in the other works of Confucius. For as to the "material" Heaven, the Chinese only thought "**T'heen-Tih shang-keaou,**" "that Heaven and the Earth were of a very remote antiquity." For, here, "**keaou**" cannot be "eternal," as one commentator explains it; for Lao-Tsze says expressly (see above, p. 19), that "**wo-ming Taou,**" "the ineffable Taou," "the Taou that cannot be named," is the origin of Heaven and Earth. And at c. xxiii., moreover, he seems to imply that **T'heen-Tih puh neng keaou**—"Heaven and Earth cannot last long."

Whether in China, then, in Greece, or in India, "bright Heaven," DIV or DIAU-S, was deified and worshipped—

1) as abode of the Sun, Le-ke (c. ix. x. xii. xviii. xix.) **"Keaou-che tse ta paou T'heen eul choo Jih,"** "The sacrifice performed in the open country, is a great acknowledgment to Heaven, and the principal object in it is the Sun": *στρέφοντα κύκλον Ἡλίου πᾶς προσκυνεῖ* (Soph. fr. 90, 2) *τόν πανόπτην κύκλον Ἡλίου καλῶ*, (Prom. v. 91,) etc.

2) as abode of the planets (*θεοί, ἀπὸ τοῦ θέειν*, Plato Cratyl.),—*μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεί*, (Hes. Theog. 128,)—and soon became—

3) personified; (as Hes. Th. 46, and Orph. H. iv.,) "*Οὐρανὲ παγγενέτωρ, κόσμου μέρος αἰὲν ἀτειρὲς, πρεσβυγένεθλ' ἀρχὴ πάντων*"—"*πανυπέρτατε δαίμον, κλῦθί μευ*,"—and in the Vedas, as father of Ushas or Aurora, etc.

We saw above, that *Φανής, Φαεθών, Ἥλιος*, and *Ζεύς*, Deus, are *one* (*Ζεύς, Ἥλιος ἠδέ Σελήνη*, Orph. fr. vi.). And since "Heaven" (**DIU** or **DIAU-S**, *Διός ὑψιμέλαθρον ἔχων κράτος*, Orph. H. v.), *i. e.*, "the light of Heaven above," was, practically, identified in worship, with DIU-S the Sun and father of that light, we must expect to find also that *Οὐρανός* and *Ζεύς* are one and the same. "Mundum," says Pliny (Nat. H. lib. ii. 1), "et hoc, quod nomine alio 'Cœlum' appellare libuit, cujus circumflexu teguntur cuncta, numen esse credi par est, æternum, immensum, neque genitum, neque interiturum unquam." We find,

accordingly, that Euripides, as quoted by Hecatæus (Euseb. Præp. Ev. p. 681, A. ed. Col.) says—

Ὁρᾷς, φησὶ, τὸν ὑψοῦ, τόνδ' ἄπειρον Αἰθέρα,
Καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις ;
Τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

And Æschylus (ibid. ibid.)—

Ζεύς ἐστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός.

And Orpheus (fr. vi.)—

Ζεὺς πυθμὴν γαίης τε καὶ Οὐρανοῦ ἀστερόεντος, etc.
εἷς θεός ἐν πάντεσσι, τί σοι δίχα ταῦτ' ἀγορεύω ;—(fr. iv.)

And Ennius (Epich. 512, ed. G.)—

" Istic est is Juppiter, quem dico, quem Græci vocant *Aéra* ——"

And Philemon (fr. i. ed. Cler.)—

" *—οὗτος εἰμ' ἐγὼ*
Ἀήρ, ὃν ἄν τις ὀνομάσειε καὶ Δία."

And Archilochus (fr. 17, ed. G.)—

Ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν Οὐρανοῦ κράτος !" etc.

Thus, besides the Greek idea that " *ὁ κόσμος ψυχὴν ἔχει τὴν συνέχουσαν αὐτόν. καὶ αὕτη καλεῖται ζεύς—ὡς αἰτία οὖσα τοῖς ζῶσι τοῦ ζῆν·—Παρά τισι δὲ καὶ δεὺς λέγεται ἀπὸ τοῦ δεύειν τὴν γήν*"—*κ.τ.λ.* (Phurn. N. D. p. 141, ed. Gale), we may also mention other appropriate (but not probable) etymologies for *Ζεὺς*; namely, the Syriac ܕܝܘ " Zivo" (*i. q.*, DIV?), " brightness, light," (" Oyar zivo,") and the Egyptian ϫοεις (pron. Djoïs, or Djeus), which means " Most-High" ; and with

the article ΠΧΟΕΙC, (or, abbreviated, $\overline{\text{ΠΟC}}$,) the word by which יְהוָה and *Κύριος* are generally translated in Holy Scripture. *ΖΕΥΣ*, then, *ὕψιστος*,—*Ἥλιός τε καὶ Οὐρανός*,—is *πατήρ ἀνδρῶν τε θεῶν τε—ἐκ τοῦ γὰρ καὶ γένος ἐσμέν*—"pater divûmque hominumque"; DIESPITER,* (Hor. Od. i. 34, 5) (not **DIVAS-PATI**: "Lord of the Sky," an epithet of Agni and of Indra; but) **DIU-S-PITER**, or **DIAU-S-PITER**, "Sun," or "brilliant-Heaven-Father"; or **DIU-PITER**, "Air," "Sky," or "Heaven-Father"; **JUPITER**; *ΖΕΥΣ*—DEUS = *ΘΕΟΣ*,—

—— "hoc
Sublime candens quem vocant omnes JOVEM."

—(Ennius Thyest. 669, ed. Giles).

In like manner, then, as *ΖΕΥΣ*, DĬU-S, DĬV, was

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* "Hoc idem ostendit antiquius Jovis nomen; nam olim DIOVIS et DIESPITER dictus, id est 'dies pater' ('dies,' *i. q.*, 'dius,' Lanzi. Sagg. iii. 721), a quo 'dei' dicti qui inde, et 'dius' et 'divos'; unde 'sub divo,' 'Dius Fidius.' Itaque inde ejus perforatum tectum ut ea videatur 'divom' id est 'cœlum'; —Ælius 'Dium Fidium' dicebat 'Diovis filium,' ut Græci *Διόσκορον* Castorem," etc. (T. Varro. v. 65, et ix. 75, ed. Müll.) "Jovis diespiter appellatus, id est diei et lucis pater: idcircoque simili nomine Diiovis (or Diovis) dictus est et LUCETIUS, quod nos die et luce quasi vita ipsa afficeret et juvaret."—(Gell. v. 10; in Mommsen. Unt. D. p. 274).

πατὴρ θεῶν Ὀλυμπίων (Choeph. 773)—so also from (Dĭu, Dĭu-s) DĬV proceeds naturally the adjective DĒVA-S, Lat. Dīvus, *i. e.*, one of DĬV "Heaven"—both "bright" and "heavenly." Accordingly, we find, δῖος (dīu-s) "τὸν ἀπὸ Διός"—νίὸν ἐμὸν, Σαρπηδόνα δῖον, Il. ὁ. 67, as Plato (Phædr. sec. 72, ed. Bek.) says: "οἱ μὲν δὴ οὖν Διὸς Δίιόν τινα εἶναι ζητοῦσι τὴν ψυχὴν τὸν ὑφ' αὑτῶν ἐρώμενον"—θεῖος a θεός, *e.g.* Zeno (Diog. Laert. vii. 119), "θείους (ἀνθρώπους) τε εἶναι· ἔχειν γὰρ ἐν ἑαυτοῖς οἱονεὶ θεόν"—σεῖος a σιός, etc., and thus only, "dīvus" a "dĕo," "a god."

DĒVA-S, we see, can hardly be the root of DĔUS and ΘΕΟΣ, for the wear and tear of three thousand years would not reduce the long ē of Dēva-s (pronounced like *ay* in "day," "nay") to the short ĕ, ε, in Dĕus, and Θεός. For, this "ε-ψιλον" (and not ι-ωτα) is the Greek substitute for the Sanscrit semi-vowel "*y*" or "*i*" short; since (unlike ι-ωτα), it coalesces with the following vowel into *one* syllable, as in Ζεύς, Δεύς = Dyus, Dĭu-s; and also in Θεός, as Porson (not. ad Orest. 393) shows abundantly. Moreover, the "v" (Vit) of dēva-s would not disappear without good reason for it. (Comp. *e. g.* "dwa," (dŭa) dŭo, inst. pl. dwāb'-hi-s, Lat. "dŭābus," with dyu-s, (dĭu-s) dĕus, Θεός, acc. s. (of dĭau-s) dĭām, dĭēm; inst. pl. (of dyu) dĭub'hi-s, dĭībus; gen. pl. (of div) dĭvām, dĕûm, θεῶν.) In the nom. pl. Dēva-s makes Dēvā-s, Lat. Dīvi, οἱ θεοί. acc. sing. Dēvam, Lat. Dīvum, etc., and it is applied, like θεοί, to all created gods; who are the offspring of Div, Diu-s, "Pita devanam," "the Father of the gods."

We have already quoted the Orphic hymns to that effect. In the Rig.-V., i., Adh. 2, iv. 13, we read —

"Namo mahadb'hyo namo arb'hakeb'hyo namo juvab'-hyo namo ashineb'hya:|
Yajyama devan jadi shaknavama ma jyayasa: shansa-ma vrik'shi deva:||"

"Homage to the great gods, homage to the lesser gods, homage to the younger gods, (at last!) also to the older ones! We worship the gods as well as we can; let me not omit to praise the oldest gods as well." They are said, in varg. iv. 2, to be, Dēva Divisprisha—"dīvī Dĭum tangentes"; explained in the commentary to mean, as applicable to the two Aswins, Dĭulokanivasinau, "dwelling in the world of DĬU-S." Dēva-s, it is true, is applied to Viraj, who is a secondary creator, and "calls, or not, this world into life," at pleasure (in Laws of Manu, v. 52). But at sl. 33, we find that this creator Viraj, although so powerful, is nevertheless an offspring of

"tapastaptwasrijat yantu sa swayam purusho VIRAT,"

the original Viraj, or Brahma, after he had performed austerities for that purpose. In the Rig.-V., also, Asht. i. Adh. 1, varg. 23, 7, etc., and in the Vedas in general, dēva-s is repeatedly said of Agni; but it stands there as an adjective; and the commentary explains it to mean, "dyotamana," "brilliant"; and "divine." We have also further proof, elsewhere, that Dēva-s "dīvus," "a god," cannot be taken in the same acceptation as Dĕus ὁ Θεός, God; *e. g.*, in the

Bhagavad-gīta, x. 23, Bhagavān, Almum Numen, says—

"Na me vidu: surana: prab'havanna maharshaya:|
Ahamadirhi Devanam maharshinan-cha sarvasha:||"

"Neither do the hosts of gods, nor yet the oldest sages, know from whence I am. I AM the origin of the gods, and of the great sages too!" etc. **DĒVĀ-S**, then, like Dīvī and *θεοί*, are creatures, "*Θεοῦ παῖδες*," the offspring of **DIV**, or **DĬU-S**.

But although heaven-born, those Dēvā-s, dīvī or *θεοί*, were, we know, bad enough: and, for that reason, they were alternately worshipped or dreaded, coaxed or averted, by an ignorant and priest-ridden multitude. In the Zend-Avesta, for instance, "Daēvas," "dēva-s," "divus," always means an "evil spirit," hostile to Hormuzd; as, *e. g.*, "Daēvōjata," "struck or killed by the Daēvas"; and (Yaçna, Invoc. iii.) **Fravarane . mazdayaçno . Zarathustris . vidaevo . Ahuratkaeso** . etc.: "I utter with respect the mazdayaçna of Zarathustr, the enemy of the Daēvas, the follower of Ahura's behests, etc." The same word became, in Persian, دیو, "Dīv," with a long *ī*, which برهان قاتع says, نوعي از شياطين باشد is "a species of devils." While the long *ē* of **dēva-s**, re-appears in the diphthong "և," "*év*," or "*yév*" (comp. Lith. "**diewas**," and Lett. "**deewas**"), of the Armenian դև, "TÉV," or "TYÉV," gen. դիւի, "TÍVI," etc., "an evil genius or spirit," which in ancient Armenian authors is frequently applied to false gods; *e. g.*

(Moses Chor. lib. i. c. viii.), **Ահեղք և երևելիք, առաջինքն ի դիցն և աշխարհի մեծամեծ բարեաց պատճառք**: "Those chiefs among the gods were both terrible and notorious, and the promoters of many advantages to the world"; and c. ix., where the historian relates the deeds of Haic, who by his valour ruled over **ամ հըսկայիցն և դիւցազանց**, "all the giants and the gods." In the New Testament, "**դև**" is used for "devil"; *e. g.*, 1 Cor. x. 20, "*τά ἔθνη, διμονίοις θύει, καὶ οὐ Θεῷ*," etc. Thence comes the old Icelandic TĪFI or TĪVI, "a god," pl. TĪVAR, *e. g.*, "ríkir tīvar," "powerful gods" (Thrm. qv. i.; Vegt. qv. 43, etc.), and the modern Icelandic "dif-il," a "dev-il"; and the acceptation of *δαίμων* (which in Greek is good and bad), chiefly in a bad sense in Latin, and always so in its cognate dialects.

"*Ἐν τοσούτῳ δὴ πολέμῳ καὶ στάσει καὶ διαφωνίᾳ*," says Max. Tyrius (*λόγ. ά.* p. 3) *ἕνα ἴδοις ἄν ἐν πάσῃ γῇ ὁμόφωνον νόμον καὶ λόγον, ὅ τι ΘΕΟΣ ΕΙΣ πάντων βασιλεὺς καὶ πατὴρ, καὶ θεοὶ πολλοὶ, Θεοῦ παῖδες συνάρχοντες Θεῷ. Ταῦτα καὶ ὁ Ἕλλην λέγει καὶ ὁ βάρβαρος λέγει.*"

We find accordingly, that in like manner as *Ζεύς* was "*εἷς*," so also was his prototype (DIV) or DIU, "HEAVEN," personified, even in Vaidic times, under the name of Indra,*—

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* Either from "idi," "to govern"; or from "indi," "raining."

"—— **PATIR-DIVO, ya eka idb'huratit'hirjananam | Sa purvyo—EKA IT.**"

"the Lord of Heaven, who ALONE is (the guest worshipped among men. He is of old—He IS ONE." (Sama-V. i. 4, 2, 4, 3).

It was Indra, who —

"—— **dirgaya chak'shasa a Suryan rohayad Divi |**"

"in order to make all things for ever visible" (**Adityan Diuloke st'hapitavan**), raised (or placed) the Sun, DIU-S, in "Heaven"; that is "in the world of DIU"; ("within himself" Rig.-V. i. 1; xiii. 3). Then, the Sun, DIU-S, the restless Agni —

"**Murd'ha DIVO, nabir AGNI: prit'hivya at'hab'havad arati rodasyo: |**"

became the "head" of Heaven (**DIU-S** *masc.* of **DIU** *neut.* as "Head and Author of life"), the navel of the earth ("*ὀμφαλὸς ἐριβρόμου χθονός*," at Delphi, Pind.), that gives to it strength and energy—"*ἀκάμας*"—"*ὑπερίων*"—"*κόσμου τὸν ἐναρμόνιον δρόμον ἔλκων*" (Orph. H. viii.; Rig.-V. i. 4; xxv. 2), for —

"**Vi Suparno antarik'shan yak'hyadgab'hiravepa Asura: Sunit'ha: |**"

"the deep-quivering, life-giving, true Suparna ('with healing wings'—wholesome rays) shines in the whole Heaven" (Rig.-V. i. 3; vii. 7),—**DIVAS-chid rochanad ad'hi**—"from even beyond the bright sphere above," where he—"*γενέτωρ ἠοῦς*"—dwells with his daughter Ushas (Rig.-V. i. 4; vi. 1).

The SUN, as "head of Heaven," and "**prat'hamo**

mritanam"—" first among the immortals" (Rig.-V. i. 2; xiii. 2), was worshipped FIRST;—

" hvayamy **AGNIM PRAT'HAMAN**, swastaye
——hvayami devan Savitaram, utaye | | "

"*"Ηλιε δέσποτα, καὶ πῦρ ἱερόν!*"
" *αὐτὰρ ἐγὼν οὐ λήξω, ἑκηβόλον Ἀπόλλωνα*
ὑμνέων, ἀργυρότοξον (Hom. H. Ap. 177).
" —— *τὸν πάντων θεῶν*
θεὸν πρόμον "Αλιον"—" *ὀλβιοδῶτα*"
" *τὸν θεόν ποιούμενος ἀρωγόν·*" (Soph. Orph. Rig.-V. i. 3; vi. 1; and i. 2; xiii. 3).

For the Sun, Agni, DIU-S "**DIVAS-PATI:**" or "**Patir-divas,**" " Lord of Heaven" or of " the day," is "**jyotishkrit,**" " creator of light" (Rig.-V. i. 4; vii. 4); "**diva-kara:**" " maker of the day" (or " of Heaven"—" *οὐράνιον φῶς*," Orph.; Kum. Samb'h. i. 12), and —

" **pratyan devanam visha: pratyanudeshi manushan |**
pratyan vishwan swardrishe. | | "

" rises in presence of all the gods; in presence of men; in sight of the whole Heaven" (ibid. 5). Hence—

"*"Ενθεν ἐπωνυμίαν σε βροτοὶ κλήζουσιν "ANAKTA*,"

he is called " Prince" (Orph. H. xxxiv.); "**vispatim,**" " Lord of men" (Rig.-V. i. 1; xxii. 2); and "**vishwa-charshanim,**" " worshipped by all" (Rig.-V. i. 2; xxiii. 9), who are all " his offspring." For —

" **twam AGNE pramatistwam PITASI nastwam vayas-krittava jamayo vayam | "**

"O Agni! thou art favourable to us. Thou art our Father! thou givest us life, and we are thy kinsmen!"

Thus sang of old, the Vaidic priests of Sind, the beloved land of Indu, that drinks "**prishtin Divas,**" the refreshing showers of Heaven; and rejoices evermore in the exuberant gifts of AGNI, "**Pati prit'hivya,**" "the LORD," who "**vansate rayim,**" "crowns His land with His choicest blessings" (Sama-V. ii. 3, 1, 4, 2; and i. 1, 3, 7, and 2).

There INDRA, "**mahan INDRA parashcha**"—Lord great and supreme (Rig.-V. i. 1, xv. 5),

"**sahasran yasya rataya uta va santi b'huyasi: |**"

"whose bounties are in thousands, and even more" (Rig.-V. i. 1; xxi. 8).

"**ya ekashcharshaninam vasunamirajyati |**"

"who alone rules over mankind and their wealth" (Rig.-V. i. 1; xiii. 9).

was addressed as—

"**INDRA raye,**" "Opulent Indra!" "**asaditte vib'hu prab'hu,**" "whose own are riches in abundance, enough and to spare" (Rig.-V. i. 1; xvii. 4-7).

"**twamasya pare rajaso vyomana: swab'hutyoja avase d'hrishanmana: |**
chakrishe b'humim pratimanamojaso ≲ pa: swa: parib'hureshya Divam. ||"

"Firm in thy counsels, O Indra! thou abidest in thine own strength, even beyond that bright expanse

of Heaven; thou hast made the earth; thou hast been the type of vigour; and thou hast encompassed the sky, and the firmament, even unto the Heavens."

"twam b'huva: pratimanam prit'hivya rishwavirasya brihata: patirb'hu: |
vishwamapra antarik'sham mahitwa satyamadd'ha nakiranyastwavan. | |"

"Thou art the image of the wide earth, and Lord of the boundless realms above; thou fillest the whole Heaven with thy majesty; indeed there is none other like unto thee!" (Rig.-V. i. 4; xiv. 12, 13.)

"mad'hu DIAUR astu na: PITA!"

"May our Father, Heaven, be favourable (sweet) to us!" (Rig.-V. i. 6; xvii. 7.)

"INDRA kratunna ab'hara PITA putreb'hyo yat'ha." |

"O Indra! bring us wisdom, as a father to his children!" (Sama-V. i. 3, 1, 7); for—

"vasyam INDRASI me pituruta b'hraturab'hunjata: |"

"Thou art dearer to me, O Indra! than either father or brother, who both have abandoned me!" (Sama-V. i. 3, 2, 5, 10); and—

"shradd'ha hi te, Maghavan, parye DIVI!"

"Faith in thee, O thou rich in blessings! exalts us to Heaven!" (ibid. i. 2, 3, 4, 8.)

"pra sam RAJAN charshaninam INDRAN stota navyan girb'hi: |
Naran nrishaham manhishtam!"

"O praise anew the king of mankind with your songs; praise him, the hero, the conqueror, the ever-bountiful Indra!" (Sama-V. i. 2; i. 4, 10); for—

"INDRO vishwasya rajati."

"Indra reigns over all!" (Sama-V. i. 5, 2, 2, 10.) He is—

"PITA Devanan, janita sudak'shyo, vishtambo DIVO, d'haruna: prit'hivya:|"

"The father and noble progenitor of the gods, the pillar of Heaven, and support of the earth" (Sama-V. ii. 1, 1, 10, 2). He is "**Swa:-pati:**" the Lord of Heaven, and like the Sun also, "**Prit'hu: patir-Divas**"—"Prit'hu, Lord of the Sky" or "of the Day" (Sama-V. i. 5, 1, 3)—"**yo devasya shavasa prarina asu**"—"who brings forth life with power divine" (Sama-V. i. 5, 2, 3, 10).

But since "Heaven," as "Father," derives his life-giving energy from the Sun, who is "**asura,**" "possessing life," and "**Indreva,**" "like Indra" (Sama-V. 1, 2, 3, 6, etc.)—the SUN is called "**Pitus-Pita,**" "Father's Father" (in Sama-V. ii. 6, 2, 7, 2). For the "light and life" of "the Sun" is inseparable from "Heaven"; since—

"srayanta iva SURYAN vishwed INDRA-sya b'hak'-shata|
vasuni jato janimanyojasa prati b'hagan na did'-hima:||"

"In looking up to the Sun for health, you receive every gift from Indra; from whom we obtain abun-

dant riches as our birthright" (Sama-V. i. 3, 2, 3, 5).

Thus, we often find these two principal and inseparable deities—"Heaven" and the "Sun," "INDRA" and "AGNI"—worshipped together as one, "INDRAGNI," as, *e. g.* (Sama-V. ii. 1, 3, 7—3, 1, 9; and ii. 2, 1, 9, etc.)—

"INDRE AGNA namo brihatsuvriktimerayamahe | d'hiya d'hena avasyava: | |"

"We extol, worship, and praise Indra and Agni, the two together; looking for their help, in our devotion" (Sama-V. ii. 2, 1, 9); yea—

"ta huve YAYOR idam papne vishwam pura kritam | INDRAGNI na mard'hata: | |"

"I call upon the two celebrated ones, by whom all this world was made of old; Indra and Agni, you two in one, do not forsake me!" (Sama-V. ii. 2, 2, 8), etc.

The above examples, which might be multiplied abundantly, from the same ancient source, show that "HEAVEN," as Parent of men, was inseparable in worship from the fountain of his own "light and life," the SUN; and that as in India, so also in Greece, "*Ζεύς*" (*Οὐρανός*), and (*Ζεύς*) "*Ἥλιος*," his head, were ONE,—"*Δεσπότης κόσμου*," and "*ΖΩΗΣ ΦΩΣ*."

In like manner, also, as we have seen that in all probability we may bring back אֱלֹהִים to its simplest primitive אֵל, so also, if there be any priority in the

monosyllables **DIU, DIU-S, DIO, DIAU-S,** or **DIV,** we would look upon **DIU** and **DIV** as identical, and as anterior to **DIU-S** or **DIAU-S.** DIU (*neut.*), the "bright expanse of HEAVEN," became **DIU-S** (*fem.*), the "life-giving rays," which proceed from **DIU-S** (*masc.*), the Author and Parent of that life-giving light, **AGNI,** the SUN, (Ignis, "*ἀγένητος*,"—"*ἀγνὸς Θεός*" Pind.); for, as Homer (Il. *ό*, 189) says—

"*τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς*."*

But as those three cannot exist separate (since "Fire," "Light," "Day," and "Heaven," are all told in one word), and make together ONE bright and indivisible whole—this "fountain of life-giving light" —(אוֹר עַיִן, *οὐρανός*) was also expressed by the lengthened form (DIO,) "**DIAU-S,**" which, like **DIU-S,** is both masculine and feminine, and means, when feminine, Day ("DIES,"† Ovid. M. ii. 25), "the highest Sky," "Heaven," and "Swarga," or "Paradise"; and is

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* See this treated at length by J. Lyd. de M. pp. 51, *seq.*, and spiritualised by S. Ephræm, in Serm. adv. Scr. lxxiii.

† Comp. "Dies" for "deus" or "dea," in "CURE DIES"; Iguvin. Tab. iv. 4, which Lanzi (Sagg. Et. L. vol. iii. p. 721) reads, "Coræ Diæ," for Proserpine. But Grotefend (Rud. L. Umb. iii. pp. 17, 21) reads it "*κουρέτιες*," for "Juno Curitis," or "*Κυριτίας*," etc.

regularly declined in most of its cases in the Vedas. When masculine, however, it may be taken for "the Sun," as, perhaps, in this passage of the Sama-Veda (ii. 9, 18, 2)—

> **"Yajishtam twa yajamana—**
> **parijmanamiva DIAM, hotaram charshaninam,**
> **Shochishkesham."**

"We worship thee, most worthy of worship! ('**Yajishta,**' '**Yajata,**' '**Yazata,**' '**Yazd,**' '**Yazdān,**' אֱלֹהִים) like the Sun, revolving (or like Heaven, surrounding), '*μάντιν ἐπιχθονίοις ἔξοχον*' (Pind.) '*χρυσοκόμαν Ἀπόλλωνα*,' (Eurip.)—'**PITUS-PITARAM,**' the Father of Heaven, who is the Father of men."

We have thus endeavoured to bring back *ΘΕΟΣ*, DEUS, to its root DIU,-S, *masc. fem.* and *neut.*, the "Sun," and "bright vault of Heaven above"—"HOC SUBLIME CANDENS"—for in the east, "Heaven," anon "candet," is white; and the "air" is ardent. And we have seen that *Θεός* meant, originally, not "a god," as it does generally in Greek writers, but that long anterior to their time it was used to express the great and bright expanse of Heaven, which is ONE—*οὐ μόνον εἷς ἐστὶν οὐρανός, ἀλλὰ καὶ ἀδύνατον γενέσθαι πλείους*,—which was thought *ἀΐδιος ἄφθαρτος ὢν καὶ ἀγένητος*, "eternal being, imperishable and uncreated"—(for they knew Him not who says: "Behold, I create new heavens and a new earth; and the former shall not be remembered!" etc.)—and was worshipped at first—*καὶ γὰρ τοῦτο τοὔνομα* (*οὐρανός*) *θείως ἔφθεγται παρὰ τῶν ἀρχαίων*—as the "first,"

or "only God."*—(Arist. de Cœlo, i. 9.) We have also seen that "**dēva-s,**" "dīvus," is inferior to Dĭu-s, or Dju-piter, who was ὑψιμέδων or ὕψιστος—

"ἕν κράτος, εἷς δαίμων γένετο, μέγας ἀρχὸς ἁπάντων."
—(Orph. fr. vi.)

So that DIAU-S, Heaven, or DIU-S, Ιου Πατηρ, DJU-PITER, Ζεύς, DEUS, and Θεός, like EL and ELOHIM, were adored together as inseparable, as head and body of the Great and Powerful ONE above.

We see, then, clearly, that the original worship of Θεός (Diu-s or Div), and that of the Dīvī, are in themselves different; and that, although mingled together in practice by a degraded people, what applies to the former, will seldom suit the latter. For these were each only an energy or a property of "the SUN," **DIU-S,** (who, as author of life and light, was, ἕν τό πᾶν,)—singled out and personified by men who, Macrobius says, "diversæ virtutes Solis nomina diis dederunt" (Sat. i. xvii.). But "the SUN," "ἡ μονὰς, ἄῤῥην καὶ γονιμωτάτη"—from which they all emanated, was "εἷς Ζεὺς"—"οὕτω γὰρ καὶ ὁ Ἅλιος," says Archytas, "φερόμενος διὰ τῶ ζωοφόρω κύκλω διανέμει τοῖς ἐπὶ γᾶς πᾶσι καὶ γενέσιος καὶ τροφᾶς καὶ βιοτᾶς τὰν ποθάκου-

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* Thus, *e. g.*, we find that **Tañri** which in Tatar means the "open Sky," is the term also by which they express the "Most-High God," "Allah-ta'āla." It is the term adopted in the Orenburg-Tatar version of the New Testament, for "God."

σαν μοῖραν, οἷον εὐνομίαν,—διὸ καὶ Νόμιος καὶ Νεμήϊος Ζεὺς καλέεται,"—(Epist. iv. p. 126, ed. Gil.)—for, as we read in the Vishnu Purāna (ii. ix. 6, 7),

"tadad'haranjagachchedan sadevasura manusham.|"

"This world, with all the gods, demi-gods, and men, is supported by the SUN." Since, however, "*Ζεύς*" could not be "*Οὐρανὸς παγγενέτωρ,*"

"*ἐν στέρνοισιν ἔχων φύσεως ἄπλητον ἀνάγκην*"

(Orph. H. iv. 6), but for "*ζωῆς φῶς,*" "*Ἥλιον, τὸν αὐτοφυῆ—χρόνου πατέρα—ἀθάνατον Δία*—(Orph. H. viii.); we have fixed upon DIU-S, in particular, as the origin of "DEUS" and "*ΘΕΟΣ,*" because, as a masculine, it is the creative Power; "*Φῶς καὶ εὐθὺ καὶ μόνιμον, ἄῤῥεν τε καὶ δεξιόν,*" (J. Lyd. de M. pp. 42, 44).—*ζωαρκέος, ὦ ἄνα, πηγῆς*

αὐτὸς ἔχων κληῖδα—(Procl. It. in S. 2).

We do not think that either the relative position of DIU-S, *m.*, the Sun, and DIAU-S, *f.*, Heaven,* or the whole type of life expressed in DIU, *masc.*,

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* In, DIU-S and DIAU-S, (and perhaps, in "**Dyavi,**" "Heaven and earth" S.-V. ii. 7, 3, 14, 1), we have the probable origin of the phallic worship and its rites, as they spread from east to west; from the Yin and Yang principles of Chinese physics, to the myth of Adonis and Venus. ("Venus," not from "Benoth," in "Succoth-Benoth," 2 Kings xvii. 30, as Selden (de D. Syr. l. c.) thinks, but from the Celtic "Ben" or "Bean" (pron. "Ven"), a "woman.")

fem., and *neut.*, are a mere coincidence. We believe, on the contrary, that although the distinction may not have been adhered to by the bulk of Vaidic worshippers, who—"*τὸ γὰρ ὅλον καὶ τὸ πᾶν εἰώθασι λέγειν Οὐρανόν—ἐν ᾧ καὶ τὸ θεῖον πᾶν ἱδρῦσταί φασι*"—(Arist. de Cœlo, i. 9, 8, 9), yet that this "TWO" or "THREE" in "ONE," is a genuine relic of ancient Monotheism among men, who, having lost the knowledge of "the true God," still endeavoured to worship, as such, the One source of Light from which they received Life and all its blessings. **DIU-S** accounts at once for "DEUS" and "*Θεός*" being *masc.* and *fem.** It leads us back to Gen. i. 27; but only to forbid the mind to dwell on the mystery, with human thoughts. It explains how "Heaven" is both "father" and "mother" (Sama-V. ii. 4, 2, 3, 2; and 3, 1, 16, 2, etc.); and how "JUPITER" is also both "father" and "mother" of the gods (Creuzer Symb. iii. 543), since—

"*Ζεὺς ἄρσεν γένετο, Ζεὺς ἄμβροτος ἔπλετο νύμφη*"
—(Orph. fr. vi.)

It shows how **VIRAJ**, proceeded from **BRAHMA** (Manu

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* *E. g.*, "ducente deo," Virg. Æn. ii. 632, "non *dea*" (says Macrob. Sat. iii. c. 8), "nam ed apud Calvum Acterianus affirmat legendum": "*pollentemque deum Venerem*, non *deam*," etc.; and Cic. de N.D. i. 28,—'*Αφρόδιτον* and '*Αφροδίτην*,—*τὼ Θεώ*, *i. e.*, *Περσεφόνη καὶ Δημήτηρ*, etc.

Sanh. i. 32), who (in the Kumara Samb'h. ii. 7) is addressed thus by the sages :—

" **Stripunsavatmab'hagau te b'hinnamurte : sisrik'shaya |**
prasutib'haja : sargasya taveva pitarau smritau. || "

" Thy integral parts are male and female, when, wishing to create, thou dividest thy form. They are called the two authors of nature dividing itself to produce." It also accounts for " dies" being *m.* and *f.*; and for " the Sun" (*Ἥλιος m.*, and *ἕλη f.*), being of both genders; *e. g.*, either generally *masc.*, and very rarely *fem.*, as in the Vedas; or *fem.*, as in the North; *e. g.*, " Kona Glens," or " Glens bedia," " the wife of the Brilliant;"—" ey-glóa," *ἀιγλη*,—" dóttur Mundilfæra, systar Mána," " the daughter of the revolving Sphere, the sister of the Moon," etc. (Snorra Edda, Skaldsk. pp. 126, 177; ed. Rask. Lex. Myth. Edd. p. 716, etc.)—or of *com.* gender, as in the Shemitic idioms. In Syriac, it is sometimes expressly *fem.*, as *e. g.*, in Lib. Adami, i. p. 222, where a reason is given for it.

But, as Gesenius says (Thes. L. H. p. 49), in speaking of the etymology of אֵל: " Quis in tanta harum rerum obscuritate certam sententiam dixerit?" It would, therefore, only savour of conceit in us, if we were to do more than offer an opinion on the subject, together with our reasons for it, leaving our readers to judge for themselves; especially as, in some particulars, we are at variance with authorities from which it seems arrogant to differ. With St. Augustine

(de Trin. lib. i. c. 2, 3), therefore, "Non me pigebit sicubi hæsito, quærere: nec pudebit, sicubi erro, discere. Quisquis hæc legit, ubi pariter certus est, perget mecum: ubi pariter hæsitat, quærat mecum: ubi errorem suum agnoscit, redeat ad me; ubi meum, revocet me."

Yet, there is difference of opinion on the subject even among those high authorities. For instance, Prof. Bopp (Comp. Gr. p. 4, 15) derives θεός from "dēva-s," while at p. 134, he brings Ζεύς and "Jupiter" from DĬU. But he seems to us to make light of quantity; for he derives the short ĕ of θεός from the long ē of "dēva-s"; and, *vice versâ*, the long ī of "dīvo," and "dĭo," from the short ĭ of "dĭv."

Dr. Spiegel (Avesta, ch. i. p. 6) says, that "dēva-s," in Latin "deus," comes from "div" or "dyu." But, with Dr. Windischmann, he derives θεός from the root "d'ha." This is, we presume, on the supposition that the Sanscrit *d'h* is represented by the Greek θ. Now, while it is quite correct to say that (as *e.g.* in dad'hami = τίθημι) θ takes sometimes the place of *d'h* in Sanscrit, it is nevertheless to be noticed, that, whereas *d'h* is a strong aspirate, θ differs from it. For the Greek δ and θ, pronounced exactly like the Icelandic "stungen duss" and "thuss," or *th* in "this thing," express each a single articulation, naturally allied to sibilants and to dentals, from which it differs by "lisping." Whereas *d'h* expresses a double articulation;—a clear dental or cerebral *d*, and an *h* aspirate, as in "hat." The *d* clashes with the *h* and

causes a "break" in the articulation, not inaptly represented by the apostrophe in "*d'h.*" Θεός therefore, were it in sound alone, is more nearly related to "**Dĭu-s**" or "Deus," "Ζεύς," or even to "Ju," than to "**d'ha.**"

Prof. Lassen (Indische Alt. vol. i. p. 755) says, "Die bei den Indo-germanischen Völkern am weitesten verbreitete, allgemeine Benennung Gottes lautet im Sanscrit *dêva-s*, in Griechischen Θεός, im Lateinischen '*deus*,'" etc. (See also Pott. Etym. F. i. 101, *sq.*)

It is true that "**dēva-s**" is oftener met with than any other appellative for "God," in Indian writers; because, alluding almost constantly to some particular "**dēva-s**," inhabitant of "**DIV**," "Heaven," or "divine," they spoke of him or of her as of an individual "dīvus." But **DIV** the parent of the "**dēvā-s**," "dīvi," was never altogether lost sight of. The very worship of a "**dēva-s**," led thoughtful minds upwards to **DIV**. In like manner, as "θεοὶ θεῶν"—"Θεοῦ παῖδες," etc., reminded the wise of Θεός, who is "ἀΐδιος"—"πρεσβύτατον τῶν ὄντων Θεός· ἀγέννητον γάρ·" "εἷς Θεὸς ὅς μόνος ἐστί,"—"πατὴρ θεῶν," etc. So that not only in the later Brāhmanical times, did Arjuna say to Bhagavān, (Bhag. Gīta. x. 12—14)—**BHAVAN**! O Eternal! —

purushan shashwatan diviam ADIDEVAM ajam vib'hum ||
ahustwam Rishaya: sarve Devarshir Naradastat'ha. |

"The chief sages, and even that Heavenly Rishi Narada declare, one and all, that Thou art that essence, eternal in the heavens, anterior to all the

dēva-s, uncreated, over all, supreme"! "**Swayanchaïva bravishi me**"! "Nay, thou sayest it to me, thyself"!

"**sarvametadritam manye yanmam vadasi Keshava! |**
na hi te, B'HAGAVAN! vyaktim vidurdeva na danava:" ||

"I take as truth itself, every word of thy lips, O Keshava! No! neither the sons of Danu, nor even the dēvā-s, know thine appearance, O Thou worshipful"!

"**swayamevatmanatmanam vett'ha twam Purushottama! |**
b'hutab'havana b'hutesha DEVADEVA jagatpate!" ||

"Thou, best of beings, author of all existence, Lord of all, God of Gods, Supreme Ruler of this world! Thou knowest Thyself, conscious as thou art of thine own essence," etc.

But even in the primitive ages of Vaidic lore, we find as we have seen, that Indra (**DIU** or **DIV**), "Heaven," was "**purvyo—eka it,**" "of old" "verily ONE," "**PITA devanam janita sudak'sha**" (Sama-V. ii. 1. 1. 10), "the Father and august ancestor of the gods, "(dēvā-s)" who "**chakrishe b'humim,**" "made the earth" (Rig.-V. i. 4; xiv. 12), and who "**vishwasya rajati**" "rules over all"! (Sama-V. 5. 2. 2. 10.)

But who is that "IN-DIVIDUAL," **ADITI**? mysterious even to the Vaidic priest who, of old, chanted: (Rig.-V. i. 6; xvi. 10).

Aditi Diaur Aditirantarik'sham Aditirmata sa Pita sa putra: |

Vishwe deva Aditi; pancha jana Adititir janam Aditir janitwam. ||

"Aditi is Heaven; Aditi is the firmament; Aditi is Mother, she is Father, she is Son; Aditi is all the gods; Aditi is the five classes of men; Aditi is birth and reproduction."

The scholiast (on Rig.-V. i. 6; xxxii. 16) explains "**ADITI**" by "**adinak'handaniya va devamata,**" "imperishable, indivisible, or the 'mother' of the gods"; and (at xvi. 10) says of her: "**Aditi:—diaur-naka:**" | "Aditi is 'Heaven'—and what is she not?" "**saïva MATA nirmatri jagato janani | saïva PITA utpadaka:**" | "she is both '*Mother*' *i. e.*, maker and bringer-forth of the world, and also '*Father*' who generates it."

It is impossible not to compare the above with what Lao-tsze says of **TAOU** (Bk. i. cxxv.), "**Yew yih-wuh, hwen-tching, sian T'heen-Tih seng.**" "There is a Being who is One; who existed before Heaven and Earth." "**tsi-i! liao-i!**" "how calm! how subtle"! "**too-wei, eul puh ke,**" "He exists by Himself (or alone) and changes not"! "**ko-i wei T'heen-hea MOO.**" "He may be considered as the MOTHER of the whole world." ("**T'heen-Tih che she,**" c. i.) "**Puh chih ke ming; tsze-che yue TAOU.**" I know not his name; by way of a name I call him "**TAOU.**" "**TAOU**" means "a way," a "door of entrance" into existence for all beings; and as such, it may be compared with the account Mövers (Phœn. i. p. 594, *sq.*) gives of the Phœnician goddess "Tir'ata" (לגבל, אתרעתא) "Atargatis"—(though taken there for the earth). This

"**Shing-MOO**," "Holy Mother of all," is represented in the "San-kiao-yuen-lew," p. 9, 10, as a lady with a female attendant who holds a fan of feathers, and she is called "**sian-T'heen tai-How**," "the great queen of the first (or fore) Heaven"; and, "**yuen-T'heen ta shing-How**," the "great and Holy Queen of the highest (oldest) Heaven." Both "**ADITI**" and "**TAOU**" may be compared in their capacity of "Mother," with the symbolical hieroglyphic for "Heaven," (Champ. gr. Eg. p. 57,) which is "a woman protecting and nourishing her offspring"; and reads, "**пе**," "to be," "existence;" and also "**пе**" or "*фє*," *fem.* "Heaven." From thence, no doubt, came "die ursprungliche Idee der *ersten Mutter*, der grossen Mutter, die alles was lebt aus Licht bringt" (Creuzer s. ii. 466, 523)—who figures always as the "Asiatic goddess"—"*Μητὴρ Θεῶν*"—*Οὐρανία* as *fem.* of *Οὐρανός*, "*Οὐρανίη Ἀφροδίτη*"—"*ἡ μέν γέ που πρεσβυτέρα καὶ ἀμήτωρ Οὐρανοῦ θυγάτηρ, ἣν δὴ καὶ οὐρανίαν ἐπονομάζομεν*" (Plato, Symp. sec. 8, ed. Bek.)—"Mater deûm," "Magna Dea," "*πολύμαστος*" (Guhl, Ephes. p. 78), "Magna Dea Ephesiorum!"="*Οὖπι ἄνασσα*!" (Call. H. in D. 240). "**ĀPI-r-no bod'hi Indra!**"—"**twamínna āpyan**"—"O Heaven be our fostering friend—for thou art akin to us!" (Sama-V. i. 3, 1, 5, 7; 2, 2, 8.)

This seems to account for **DIAU-S** "Heaven," being both *masc.* as "Father," "Protector," "Saviour," etc., and *fem.* as "Mother," who nourishes, etc. And it seems also to throw light on the following line, which, otherwise, is obscure: (Sama-V. ii. 6. 2. 7. 2.)—

garb'he Matu: pitus Pita vididyutano ak'share |
Sidannritasya yonima |

"the Sun, Father of Father (*i. e.* of 'Heaven,' to which he gives 'light and life') shines forth in the imperishable womb of his Mother (Heaven), while he rests there in the bosom of truth."

It would be both rash and presumptuous to dispute the reasons, or to disparage the profound learning, which have led those great men to differ among themselves, as to the etymology of *Θεός*; while they all agree in deriving "deus" from "**dēva-s.**" We have no doubt they are right, although we cannot yet see as they do. But we rather lean towards the opinion of Buttmann, who (Mythologus, i. p. 28), says, speaking of "*Ζεύς*" and "*Διώνη*," "*Ζήν*" and *Ζανώ*," "Jovis" and "Juno"—"welche Namen alle mit *Θεός* and *θέαινα* eigentlich sind."* For, setting aside the 'feeling' that leads one instinctively to

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* *Ζήν* or *Ζάν*, *Ζηνός*, etc., is not like *Ζεύς*, from **DIU**; but only the Greek idea of *Ζεύς*, "*ἀπὸ τοῦ ζῆν*," declined. We also differ from him at p. 173, where he says on the subject of "*Διόννσος*,"—"Bekantlich heisst *dewen* auf Indisch Gott, welches wort mit Deus, mit *Ζεύς* und mit *Διός* einerlei ist." As "Jubar"—"*Φώσφορος*," may possibly, have something to do with **Diu-b'hara, bara or vara**; so also, perhaps, may "*Διόννσος*" be compared with **Diu** (acc. **Diun**), and **ushas**, "aurora."

look elsewhere than among the "plebs cœli," for the parent of *Θεός* or of "Deus," we do not appreciate the reasons for which, while "*Ζεύς*," "*Σδεύς*," "*Δεύς*" (and, under Attic influence, "*Θεύς*"*), "diuvei," "*διουFει*," 'juveis," "Diovi," "dies," "dies-piter," "diu" or "*Ιου Πατερ*," "*Διός*," "*Διΐ*," "*Δία*," are all with one consent derived from DĬU, DĬV, or DĬO,—"Dĕus" and "*Θεός*" on the other hand, are, with no small trouble, exorcised out of the adjective "DĒVA-S."

Is it because *Ζεύς* being used in the singular, and "*Θεός*" in the *sing.* and *plur.* as *masc.* and *fem.*, *Ζεύς* corresponds "practically" with DĬU, "Heaven" and *θεός*, and *θεοί*, with "dēva-s" and "dēvā-s;" or with d'ha, "to uphold"? The first reason would be, "practically" speaking, valid, if DĬU or DĬV had no plural: but it has both dual and plural; so that the "plurality" of *θεός* may be accounted for. Besides, we have "Jupater," or "Djovis," in the plural in Iguvin. Tab. iv. 52; and vii. 13, 50, where we read "Jovies," which, whether it be taken for "magistrates" or not, is the plural of "diu" or *Ιου Πατερ* (like אֵל and אֱלֹהִים—"yazd" and "yazdān").—As regards the "common" gender of *ὁ* and *ἡ* "*θεός*," that, as we have seen, betrays its origin from DIU-S, *masc.* and *fem.*—As to the "*θ*" of *θεός*, it is, in pronunciation, more nearly related to the sibilants "*ζ*" in

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* It is in this sense that at p. 89 "*Θευς*" is mentioned under the "Attic" dialect, instead of "Doric."

"Ζεύς," or "σ" in "Σιός" (comp. Span. "zapato" pr. "thapāto"; and "ciencia" pr. "thienthia," etc.), or to the dental "*d*" in Δεύς (pr. of old probably, as it is now, "theus," soft) or in "Deus," as we pronounce it; or even the palatal "*j*" or "*g*" (as "thĕnó" for "genou" in a Romance dialect) than to "*d'h*," either dental or cerebral, as it is pronounced in India; where, on the other hand, the semi-vowel "*y*" is frequently changed into "*j*" or "*dj*" as it is in Bengal. And as to the short *ĕ* of θεός or of Dĕus—so short that it often counts as nothing,—we cannot help thinking that, as we have already said, it is a more fitting representative of the short "*ĭ*" in Dĭv, or of the semi-vowel "*y*" in Dyu, Dĭu, than of the compound (and almost invariably long) vowel *ē*, in Dēva-s.

Prof. Bopp (Comp. gr. i. p. 4, Eng. tr.) says, "From this dropping of the *i* or *u* in the Indian diphthongs *ê* and *ô*, it may happen that *a*, *e*, or *o*, answer to these diphthongs"; "thus *dêvri*, Lat. *levir*, Gr. δαήρ; *dêva-s* 'God' Θεός," etc. But it appears to us,—1.) that whether the *e* (compound of *a*+*i* pron. as one) be long or short, the element "*i*" still forms a part of the sound *e* (which in the "perfect" Sanscrit is reckoned long as being a compound vowel.—2.) The element "*i*" therefore, still exists in the short ε of θεός or Dĕus, as well as in the *ē* of dēva-s; as also in the short ε of Ζεύς, which reappears as a short "*i*" or "*y*" in Ζιος=Διός, Ζυ=Δυ, Ζια=Δία.—3.) If "ε" is admitted to be a fit representative of "*ĭ*"

or "*y*," in *Ζεύς*, as from **DĬU**,—why not also in "dĕús" or "*θεός*"?—4.) What becomes of the "*v*" of "**dēva-s**," in "dĕus" and "*θεός*"? "**Dēva-s**," "dīvus," and "**dēvri**" (**dēvā**) *δᾶήρ* lēvir—keep throughout their cases the "*v*," as a binding articulation, indispensable between the long vowels *ē* and *ā*, and graceful between the long and short of **Dĭvas, Dĭvi, Dĭvo**, etc. This "*v*" reappears in the digamma of "*διονϜει*," "iuvei," "diovi," "Jovis," etc., while not a vestige of it is found in the oblique cases of "Dĕus" or of "*θεός*." Now—5), the presence of this connecting "*v*" or "*F*," rather than the absence of it in "de-us" and "*θε-ός*," argues a polished state of the language; for "**dĭvi**" is more agreeable to the ear than "*Διΐ*." We should feel inclined therefore,—6.) to look upon "Dĕus," "dĕ-i," "dĕ-o," "dĕ-um," etc. and *Θεός, θε-οῦ, θε-ῷ, θε-όν, θε-ῶν, θε-ο-ῖς*, etc. as a more ancient declension of **DĬUS**, than "**di-v-as**," "**di-v-i**," etc., indicated by the Vaidic acc. "**dĭ-um**" for the more modern "**dĭ-v-am.**" So that, for aught we know, "deus" and *θεός*, may be older, and continue more true to their monosyllabic origin **Dĭu-s**, than does even **Dĭu-s** itself in the melodious strains of Valmiki-Kokila. For as **Dyus** or **Dĭu-s** is one syllable; so is "diis" and "dis," "dii" and "di"; like *Ζεύς, Θεύς, Θεός, Θεούς*, etc., and "*Θεῶν*," which comes nearer to "**dĭ-(v)-ām**," gen. pl. of **DIU** or **DIV**, than to "dēvānām" gen. pl. of "**dēva-s.**"

With every due deference therefore to the great scholars above-named, and while wondering at derivations like *δαίμων* from "**atma**," "caminus" from "**ashment**,"

etc., we still find it easier to bring "Deus," *Δεύς, Θεός, διου* or *Ιου(πατερ)*, Dios, Deos, Dio, Ddio, Dieu, Dia, Diu, etc., from **DYU** or **DĬU-S**, than from **DĒVA-S**. We do not think that in the beginning men sought "the true God" from among a host of ready-made and inferior gods. On the contrary, we believe that, in like manner as **DIU, DIV**, preceded in existence and as object of worship his offspring **DĒVĀ-S** "divi," so also was "*Θεὸς ἀγέννητος*," "*εἷς*," "*μόνος*," "*Ζεὺς πατήρ*," "*Ζήν*," "Life itself," adored before "*Θεοῦ παῖδες*," who, as Apollo said of them at Claros, are, "*μικρὸν μέρος Θεοῦ*". But since—

"*τὸ μὲν γὰρ*
πατρόθεν, ἐκ Διὸς εὖ—
χοντο"—

they each took for their patronymic, the name of their father, most in use; especially when worshipped instead of him. So that on the one hand the same men who professed their belief in "*ἑνὰ Θεόν*"—worshipped with him a multitude of "*Θεοί*" as born of him; and, on the other hand, following the example of their Vaidic ancestors, they used "divus" exactly as those did "**deva-s**," and *e. g.*, called their "Principes Dei Cœlum et Terra, Saturnus et Ops,"—"Dei magni," "*Divi qui potes*," in their ancient rituals (Varro L. L. v. 57).

We lean, therefore, on the whole, to the opinion of V. Lennep (Et. Græc. sub. v. *Ζεύς*), who says: "Variæ sunt formæ nominum, quibus olim Jupiter, deorum summus, appellabatur, ut *Ζεύς, Ζήν, Ζάν, Δίς*,

Διός et forte alia, quæ omnia mihi quidem videntur unum idemque nomen fuisse, dialectis diversorum Græciæ populorum distinctum.—Inter hæc nomen *Θεός*, Atticis proprium, communi usu postea tritum fuit tanquam appellativum Dei cujusvis," etc. And we believe accordingly, that the original creed of only "one God," degenerated—"*ἀσθενείᾳ δηλώσεως*"—into idolatry; "*διότι γνόντες τὸν Θεόν, οὐχ ὡς Θεόν ἐδόξασαν ἤ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.*" We would therefore, look up to the "source of light and life" of our world, who was of old—"**RAJA,**" "*κοσμοκράτωρ*," "*αἰεὶ πανυπέρτατος*"—"**DĒVA,**" "*Φώσφορος*," "*οὐράνιον, καὶ ζωῆς, φῶς*"—"**RITAM BRIHAT**" (אֶל אֱמוּנָה) a Mighty Truth, "*ἀληθής*" "*ὄμμα δικαιοσύνης*"—"**SHUCHI:**" "*ἀμίαντος*," "*ἁγνός*"—"**SUPARNA:,**" "*Παιάν*," "with healing wings"—"**DIUMAN DEVAJATA:**" "*αἰθαλής*," "*αὐτοφυής*," "*ΑΘΑ'ΝΑΤΟΣ ΖΕΥ'Σ*," whom Proclus (H. in Solem) addresses thus:

> "*κλῦθι, πυρὸς νοεροῦ βασιλεῦ—*
> *—θεῶν πανάριστε, πυριστεφὲς, ὄλβιε δαῖμον,*
> *εἰκὼν παγγενέταο θεοῦ, ψυχῶν ἀναγωγεῦ,*
> *κέκλυθι, καὶ με κάθηρον ἁμαρτάδος αἰὲν ἁπάσης.*"

for, "caldor cœli et inde anima,"—and, as Epicharmus says—"Est de sole sumptus ignis, isque totus mentis est" (Varro, L. L. v. 16); we would look, we say, to "**Pitus-Pita,**" the father of "Heaven" "**DIAUR-iva**" "with whom He is ONE" (S-V. ii. 6. 2. 6. 1; 3. 1. 6. 1; i. 5. 1. 4; 1. 2. 3. 3. etc. Orph. H. viii. and

xxxiv.) rather than an inferior "DĒVA-S," for an emblem, however dim, of Him, "who—

شپهر جبريدلرا قوّت آن كجا رسد
از تو دهد بما نشان—
مونس روزكار من شمس من خداي من

dwells on high beyond the flight of Seraphim, from whence he looks on me";—"the faithful attendant of my daily life, my Sun and my God"! (Djellal ed-D. p. 220). For He is "*ΤΟ ΦΩΣ ΤΟ 'ΑΛΗΘΙΝΟΝ, ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.*"

We have found MIGHT and MAJESTY in אֵל, אֱלֹהִים and אֱלֹהֵי; and we believe also that in *ΘΕΟΣ* we may find "THE ONE supreme," with whom "is the FOUNTAIN OF LIFE, and in whose Light alone we shall see Light."

For *ΘΕΟΣ*, DEUS, conveyed, like the object it was intended to express, ONE idea of "protecting light and life." "Heaven," says Alviss—

"Himinn heitir med Mönnom,
Enn Hlýrnir med Gothom":

is called—

"A covering (or veil) among men,
And a bower among the gods"*—
(Alvis-Māl. xii.)—

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*"Quoi par imber, et ignis, spiritus, et gravi terra;
Quæque freto cava cœruleo cortina receptat."
—(Ennius, Annal. i. 16.)

made by Him who נוֹטֶה שָׁמַיִם כַּיְרִיעָה "stretcheth the Heavens like a curtain" (Psalm civ. 2; Isaiah xl. 22). And "**Diaus Pita,**" Protecting, or "**trata,**" Saviour HEAVEN, **DIU** or **DIV,** "*Θεὸς ἀγένητος*"—"**Açan raochanhan qadhatanam,**" "the bright Heaven of the self-existing lights,"* was always looked up

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"—— sub eodem tegmine cœli."—(Lucr. ii. 661, l. 986.) And "cœlo tegitur qui non habet urnam." (Lucan.) "Himinn" also means "a shield."—(Virg. Æn. lib. iv. l. 451.) "Cœli convexa."—Compare

"— in altisono
cœli clypeo" — (Ennius, Iphig.)

and "THE LORD IS A SUN AND SHIELD" (Psalm lxxxiv. 12). From whence "the earth"—

"Jörth heitir meth Mönnom
Enn meth Asom Fold"—

is called among men "a field," which among the gods is said to be "covered" (Alvis-Māl. 10). Comp. "sky," Swed. a "cloud," a "covering," with "sky;" and Sama-V. i. 2, 1, 3, 7; and ii. 4, 14, 1). Indra—"**b'harti—opashamiva Diam,**" "spreads Heaven like a covering"—"**yatsamavartayad | Indrashcharmeva rodasi**"—"with which he has enveloped Heaven and Earth as with a mantle" (ibid. i. 2, 2, 4, 8), etc.

* The zend **qadhata,** "self-existing," "uncreated," (**swadatta?**) may be related to the Persian خدا "Khu-

to, as *μάκαρ ἐπάγων ζωὴν ὁσίην*—(Orph.)—*ἀπαθῆ τὴν ἀρίστην ἔχοντα ζωήν*—(Arist. de Cœlo, i. 9, 14)—and was invoked as—

> "*Οὐρανὲ παγγενέτωρ*,"—"*πανυπέρτατε δαίμον* !"
> (Orph. H. iv.)

And this accounts for the idea of "Oneness," or "Unity," which seems to exist in the word *Θεός*, as it is found occasionally in Greek writers; as, *e. g.*, "*Θεόν λασέμεν ἔρδων*," *σὺν Θεῷ*, (comp. "under God" sub "dīo" vel "dīvo," etc.). And Simonides, fr. iv:—

> *ὦ παῖ, τέλος μὲν* ΖΕΤΣ *ἔχει βαρύκτυπος*
> *πάντων* —
> *ὅπως ἕκαστον ἐκτελευτήσει* ΘΕΟΣ.

And Cleanthes (H. in Jov.)—

> "ΖΕΤ, *φύσεως ἀρχηγέ, νόμου μέτα πάντα κυβερνῶν*,—
> *δύσμοροι, οἵτ' ἀγαθῶν μὲν ἀεὶ κτῆσιν ποθέοντες*,
> *οὔτ' ἐσορῶσι* ΘΕΟΥ *κοινὸν νόμον, οὔτε κλύουσιν*,
> *ᾧ κεν παθόμενοι σὺν νῷ βίου ἐσθλὸν ἔχοιεν*·"

But that unity in worship continued dimly perceived among the better-informed only; while the "plebs cœli," the whole host of Heaven, all the created dēvas, dīvī, gods and demi-gods, endowed with

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da," God, which (see above, p. 47) means Swayamb'hu, יהוה. (see Burnouf, Yaçna, pp. 553-556); rather than the Ar. جود (pr. "good" in Egypt), "good," "excellent" (see Pfeifferi Dub. vex. p. 148).

human passions good and bad, became the sole object of worship of the common people, instead of the One God.

That one idea, then, the original import of *Θεός*, once lost in gross idolatry, *Θεός* no longer implied "Heaven," as "the One God"; but it now chiefly meant "a god" only,—one of the many "gods" habitually supposed to inhabit Heaven. And, although, as Eusebius remarks (Præp. Ev. lib. iii. p. 141, ed. Col.), *πρώτιστα πάντων τὸν πρῶτον ἀφορίσαντες θεὸν, εἰδέναι φασὶ τοῦτον εἶναι τὸν ἐπὶ πᾶσι πρῶτόν τε ὄντα καὶ πάντων θεόν, πατέρα τε καὶ βασιλέα· μεθ' ὃν γένος τὸ θεῶν ὑπάρχειν δεύτερον, ἑπόμενον δὲ τὸ δαιμόνων, τὸ δὲ Ἡρώων, τέταρτον,* yet such a religion was not that of the many. But, *φάσκοντες πρῶτον ἁπάντων τοὺς Οὐρανίους δεῖν καὶ αἰθερίους θεοὺς θεραπεύειν,* "while saying they ought to worship the celestial and the æthereal gods first; *δεύτερον, τοὺς ἀγαθοὺς δαίμονας, τρίτον, τὰς τῶν Ἡρώων ψυχὰς, τέταρτον, τοὺς φαύλους, καὶ πονηροὺς ἀπομειλίσσεται δαίμονας;*" then, in the second place, the good spirits; thirdly, the souls of great men; and, fourthly, to propitiate the evil spirits; yet *ἔργῳ συγχέουσι τὰ πάντα,* "they, in fact, mixed it up altogether," *μόνας ἀντὶ τῶν εἰρημένων πάντων, τὰς πονηρὰς δυνάμεις θεραπεύοντες, καὶ ὅλοι ταύταις καταδουλούμενοι·* "serving, out of all those, the powers of evil alone, and giving themselves up wholly to worship them."

It would be wrong to affirm that they all wilfully did so. Yet it is true that even the greatest and the best of them were led passively, by "the vanity of

their mind;" and that, as Ulphilas renders it, "riqizeinai gahugdai visandans," existing in a darkened imagination, "they were alienated from the life of God through the ignorance that was in them." Even Cicero, then, is right in finding fault with the "deus Plato," for having no fixed opinion on the subject. For, discoursing on Providence, this great man says (de Leg. lib. x.): "It might not be difficult to prove —*ὡς ἐπιμελεῖς σμικρῶν εἰσι θεοὶ οὐχ' ἧττόν, ἢ τῷ μεγέθει διαφερόντων*, "that the gods are not less careful of little things than of more important ones"; elsewhere, he attributes the same care, not to "the gods," but to *Θεός*, God; and further, again to the *θεοί*, gods; and so on, repeatedly. While, on the other hand, he speaks, as, *e.g.*, in his Timæus, of *Θεός*, "God," as Creator of the world; he attributes the same office also to "Jupiter." And in his Philebus, after having taught in a masterly manner his views of the supreme and overruling "*Σοφία καὶ Νοῦς*," which *ἄνευ ψυχῆς οὐκ ἄν πότε γενοίσθην*, as belonging to *Θεός*, he sums up thus: "*Οὐκ οὖν ἐν μὲν τῇ τοῦ Διὸς ἐρεῖς φύσει, βασιλικὴν μέν ψυχὴν, βασιλικὸν δὲ Νοῦν ἐγγίνεσθαι, διὰ τὴν τῆς αἰτίας δύναμιν.*" "You are then driven, by the force of the argument, to conclude that there is innate in the nature of Jove, both an over-ruling (a regal) soul, and an over-ruling (a regal) mind,"—a faculty which he attributes (in de Leg. lib. x.) to "the gods," when he says: "*αὕτη τοι δίκη ἐστὶ θεῶν, οἳ Ὄλυμπον ἔχουσιν.*"

"*Πάντα γάρ που τὰ τοιαῦτα*" (says Max. Tyrius),

ἀπορίᾳ ὄψεως, καὶ ἀσθενείᾳ δηλώσεως, καὶ γνώμης ἀμβλύτητι, ἐφ' ὅσον δύνανται ἕκαστοι ἐξαιρόμενοι τῇ φαντασίᾳ—(ἴδοις ἄν)—πάντας δὲ πᾶσι διαφερομένους—μὴ γὰρ ὅτι γένος γένει ὁμολογεῖ ἐν τούτοις—ἀλλ' οὐδὲ ἀνὴρ ἀνδρὶ, οὐδὲ αὐτὸς αὑτῷ."

In the midst of such confusion, it became necessary, as we have already remarked, once more to distinguish the true *Θεός* from among "the gods," "*οἱ*" and "*αἱ θεοί*." This was done, generally speaking, by means of the article;—"*οὐ γὰρ Θεόν ἁπλῶς προσεῖπεν ὁ (ἀπόστολος) τῇ τοῦ ἄρθρου προτάξει τὸν ΠΑΝΤΟΚΡΑΤΟΡΑ δηλώσας*" (says Clem. Alex. Strom. iii. p. 460, ed. Col.)—and *θεός*, a god, became *Ὁ ΘΕΟΣ*, emphatically, the ONLY TRUE GOD of the Bible.

VII.

We now come to the three terms found in the Chinese classics, which have been mentioned as rendering EL, ELOAH, ELOHIM, *Θεός*, and *ὁ Θεός*, into that language.

I.—T'HËEN, 天 "Heaven." Its radical (37th) is TA 大 "great," with a line above, to denote what "is above," and "great." ("**T'heen ta**," "Heaven is great," says Lao-tsze, c. xxv. Comp. *Οὐρανός*, "*ἀπὸ τοῦ ἄνω ὁρᾶσθαι*," Phurnut. de N. D. i. etc.) Like "**DIV**," **T'HEEN**, both means "the Sky," and is also

frequently used in the sense of "Deus," "Θεός," as the abode of a supreme and intelligent Power, who, ruling from above, observes, and punishes or rewards, the actions of men. We have seen that Confucius had no distinct notions of **SHIN**; he therefore mentions **T'HEEN** much more frequently. Thus —

1) in the Chung-Yung (c. i. 1), **T'HEEN-ming-che wei sing,** (which is rendered in the Mandchou translation, **Abka-i hesebuhengge-be, Banin sembi:**)—"That which is ordered by Heaven is called 'nature'."

2) ibid. (c. xiv. 3): **shang, puh yuen T'HEEN; hea, puh yew jin:**—There is no situation in which a wise man is not contented: "above, he does not repine against Heaven; and below, he does not think evil of men."

3) ibid. (c. xvii. 3): **T'HEEN-che seng wuh, peih yen ke thsaï, eul too yan.** (In Mandchou: **Urunako tergi tedun-be dakhame nemebumbi:**—"In the production of things, Heaven assuredly gives them increase according to their capacity (or disposition)."

4) ibid. (c. xvii. 4): The She-king (or book of Odes) says: **Show luh yu T'HEEN, paou koo ming-che, tsze T'HEEN shin-che:** "The virtuous man receives his earthly blessings from Heaven. His intentions are only to value and to protect others; and (Mandch. **Abka-chi dakhame daptambi**) he receives from Heaven, χάριν ἀντὶ χάριτος, 'favour above favour'."

5) ibid. (c. xx. 7): "In order to know men, a

man, **puh ko-i puh chi T'HEEN**, cannot but acquaint himself with Heaven."

6) ibid. (c. xxvi.): The She-king says: **Wei T'HEEN-che ming, yu muh puh i kae yue T'HEEN-che so-i wei T'HEEN yay:** "The power of Heaven alone is without limit; that, we may say, is the prerogative of Heaven."

7) ibid. (c. xxxii. 2, 3): **T'HEEN-TE,** "Heavenly virtue" is said (in c. xxxiii. 6) to be, **Shang-T'HEEN-che tsae,** "a thing from High Heaven."

8) In the Shang-Lun (book i. c. ii. 4), Confucius says: "At fifteen, **chi T'HEEN-ming,** I understood the **Ming,*** or the 'rule of Heaven'."

9) ibid. (book iii. c. i. 12), Chee-kung, speaking of Confucius, said: **Foo-tsze-che yen sing yu T'HEEN-TAOU, puh-ko tih eul wan yay:** "As to 'master's' (nature) manner of speaking of the 'way of Heaven' (or Providence, who rewards the good, and punishes the wicked, Shoo-king, iii. 2, 3), I cannot understand it the least."

10) ibid. (book iii. c. ii. 26), Confucius says: **Yu so p'hei-chay, T'heen ye-che! T'heen ye-che!** "With

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* **Ming,** in this sense, is, "the right principles which Heaven has ordered," should form a part of man's nature. (See above, Ch. Yung. i. and Shoo-king, i. 5; ii. 2; iii. 2.)

regard to what is evil, may Heaven preserve me from it! may Heaven prevent it!"

11) ibid. (book v. c. i. 10), Confucius says: **Wo shwuy k'he, k'he T'HEEN hoo?** "Whom have I opposed? Have I opposed Heaven?"

12) in the Hea-Lun (c. xvi. 7), Confucius says, that the wise man has three objects of fear: **Wei T'HEEN-ming; wei ta-jin; wei Shing-jin-che yen.** "He stands in awe of the commands of Heaven;—of men in authority;—and of the sayings of holy men."*

13) Lao-tsze, in the Tao-te-king (book i. 9), speaks of **T'HEEN-che Taou** "the way" (Taou, *ὁ Λόγος*) "of Heaven."

14) ibid. (c. 10), he mentions the **T'HEEN-MUN,** "the gates of Heaven" (דַּלְתֵי שָׁמַיִם Psalm lxxviii.).

Lao-tsze mentions very often **T'heen-Tih,** "Heaven and Earth," as resulting from the two principles Yin and Yang (see Le-ke, c. viii. x. etc.) (comp. *Γαῖα καὶ Οὐρανὸς—ἐκ τῶν ἐγένοντο θεοί*—Hes. Theog. 45, 125); *e. g.*, Tao-te-king, (book i. c. 5), **T'HEEN-TIH puh jin:** "Heaven and Earth have no affection" (in particular for any one); that is to say, that "the temporal blessings of both are impartially bestowed". ("He causeth his Sun," etc., and "giveth seed to the sower, and bread to the eater," etc.) To Heaven and Earth, the two great annual sacrifices, **"kiao"**

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* Or "sages"; or sometimes, also, "the emperor".

and "**she**" (Ch. Yung, c. xix.; and Le-ke, c. viii. x.) were offered, as being both the parents of all things, "*δωτῆρες ἐάων*" (Tao-te-king, c. vii.).

To **T'HEEN**, then, as to the abode of **SHANG-TE** and of his ministers (*θεοὶ Ὀλύμπιοι* of China), a sacrifice was offered by the Emperor himself, as the most solemn act of worship; and in order to promote "**Ta-yih**," "great unity" in religious rites. For it is expressly said, that, during that sacrifice, every god, and even **sse-fang SHIN**, "the Spirits of the four quarters," received the homage respectively due to them. (See Le-ke, c. viii. x. etc.) Throughout the classical Chinese writings, therefore, we constantly meet with such expressions as these: **Shang-T'HEEN**, "High Heaven";—**Hwang-T'HEEN**, "Imperial Heaven"; and also **HWANG-T'HEEN SHANG-TE**, "Imperial Heaven-Shang-Te";—**T'HEEN-wei**, "the fear of Heaven";—**T'HEEN-WEI**, "the Majesty of Heaven";—**T'HEEN-sin**, "the heart, or intention of Heaven";—**T'HEEN-tsae**, "calamities sent from Heaven";—**T'HEEN-yih**, "Heaven's minister";—**T'HEEN-yuen-tsze**, "Heaven's chief son"; or, **T'HEEN-tsze**, "Heaven's son," meaning the Emperor, who is Heaven's Regent over **T'HEEN-Hea**, "under Heaven,"—that is, the Empire.

The above examples, all taken from classic authors, go to prove that **T'HEEN**, "Heaven," is used by the Chinese in a broad, indefinite sense, very much as it is done by Christians, who seem to shrink from the name of "**God**," and substitute "Heaven" or "Na-

ture" in His stead;—like *Οὐρανός*, as *παγγενέτωρ*, and *πανυπέρτατος Δαίμων*; or as *θεῶν ἕδος, αἰπὺς Ὄλυμπος*.—(Hor. Ep. vi.)

"—— deorum quidquid in Cœlo regit
Terras et humanum genus."

T'HEEN, however, would be inadmissible as a substitute for EL, ELOAH, ELOHIM, *ΘΕΟΣ*, or *ὁ ΘΕΟΣ*; because—

1) being a visible object, it would lead to idolatry.

2) because the Joo (or disciples of Confucius) and the Shamans (or Buddhists) adopt it, only as abode of the Supreme Being, **SHANG-TE**; whom even the latter, it appears from the "Rituel Mandchou," 17, 37, acknowledge as "Ruler in Heaven"; in like manner as we use the term "court," for the judgments and decisions of the judge who sits in that court.

3) because the Taouists, while they acknowledge that **T'HEEN ta**, "Heaven is great,"—that **T'HEEN kiaou**, "Heaven reaches to an immeasurable antiquity" (or, "is eternal," as some say), they hold that **Taou-ta**, "the Taou, *ὁ Λόγος*," is greater; for, as we have already seen, "it is the origin of Heaven and Earth"; and (Tao-te-k. c. vii.) is above all: for **jin fa Tih; Tih fa T'HEEN; T'HEEN fa TAOU; TAOU fa tsze yan**, "Man follows the rule of the Earth; the Earth follows that of Heaven; Heaven follows the rule of Taou; and Taou follows no rule but his own."

T'HEEN, therefore, will not do to express "God";

for, by the showing of the Chinese themselves, it is both "indefinite," puh neng kiaou, "perishable"? and "inferior" to a higher Being.

VIII.

II.—The second term proposed is the dreaded SHIN.

This word, written in Chinese, 神 is made up of two characters; viz., its own radical 示 SHE (113th cl.), and the symbol SHIN, 申 (referred to class 102.) It is a "hweï-i," or character "with a combined meaning."

In A. Remusat's Chin. Gr. p. 17, and in four other works in French, which follow him, the meaning of this radical SHE is given simply as "génie terrestre"; and in A. R.'s Gr. p. 85, it is further translated by "to look into." Dr. Morrison, in his Gr. p. 30, renders it by "to admonish"; in his Dict. p. 5, by "to admonish, enjoin"; and at p. 769, he describes it as derived "from a horizontal *line*, representing *Heaven*, and *three* perpendicular strokes, representing the *light* coming down from the *sun*, *moon*, and *stars;* a sign from Heaven; a declaration of the will of Heaven," etc. Mr. Williams (Easy Lessons, p. 17) follows Dr. Morrison. But both Dr. Morrison and his followers omit the important meaning given by the French scholars, who found it, as we do ourselves, in Kang-He's Dictionary, which is the standard work of the kind in Chinese, where it says (Pin-Dsi-hea, p. 18,

rad. "she." col. 2), that the Ta tsung-pin (an officer of the Le-poo, or "tribunal of ceremonies"), presides over T'heen-Shin, Jin-kwei, Tih-SHE-le, the rites connected with the "Shin of Heaven, the souls of men, and the SHE of the Earth," from whence SHE hwo tso ke; "SHE" must mean a "ke," or "Spirit" (genii) of the Earth.

The other element of "SHIN" is its phonetic "shin," which means "to spread abroad," "to multiply again and again." It affects, therefore, the question very materially (placed as it was at first in Dr. Morrison's hands alone, as regards this country), whether "SHIN" means "an expansion of the Divine will," as he says; or, as it may also be taken to mean (though he says it not), "an expansion of Spirits or Genii," according to the meaning, suppressed in Dr. Morrison's Dictionary, but found in Kang-He's. This omission of Dr. Morrison's is the more significant, as he plainly says (to the probable surprise of his followers in favour of "SHIN"), at vol. i. p. 804 of his Dictionary, art. "tsung," that it appears from a passage of the Shoo-king (which we shall examine presently), "*that the* 'SHIN,' *or gods, denote a sort of spirits like the Roman genii, or the Greek dæmons.*"

For, in vol. iii. p. 772 of his Dictionary, Dr. Morrison explains SHIN by "from to *extend*, and *signs from Heaven.*" Every evanescent, invisible, inscrutable, spiritual, operating power or cause, is called "SHIN." "A spirit; the human spirit; Divinity; God, in the sense of the heathen nations; Divine,

spiritual; the animal spirit," etc. But not a word about "dæmons or genii," as in vol. i. p. 804. This is a singular omission, which, perhaps, we would not have pointed out, were it not that so much stress is laid on Dr. Morrison's example and authority in the matter of **SHIN**. Mr. Callery, however (Syst. Phon. p. 104), gives as the only meaning of "Shin,"—"spiritus," "genius," "idolum," "mysterium." We shall have occasion, in this matter, to recur to the standard authority of Kang-He.

But the real meaning of **SHIN** can only be gathered from classical authors. We will begin with Confucius.

He seldom spoke of **SHIN**, as we have seen; and as Mencius also says of him. We do not remember meeting with it in the "Ta-Hio." The first mention Confucius makes of **SHIN**, is —

1) in the Chung-Yung (c. xvi. A. Rem. ed. p. 320), where he quotes the She-king thus: **SHIN-che, kih-sze, puh-ko t'hoo-sze, shin ko shay-sze.** The proper meaning of which is given in the Mandchou translation: **Enduri-i ebudchirengge botutchi odchorako bade, geouledetchi ombi-o, sehepi.** "Since we cannot reckon upon (or perceive) the coming down of **SHIN** (Spirits), shall we become better ware of it, if we treat them negligently?" This passage is enlarged upon by Confucius,

2) in the same chapter of the Ch. Yung, when he says: **KWEI-SHIN-che-te! ke shing ee-hoo! she-che, eul fei kian! t'hing-che, eul fei wun! t'he wuh, eul puh-ko**

wei! Yang yang hoo! Joo tsae ke shang; joo tsae ke tso-yew! "Oh! how great are the properties (te, 'virtutes') of the 'Souls-and-Spirits'! (Shoo-king, iv. 8.) You look and you cannot see them! You listen and you cannot hear them! They form a part of the essence of things, and cannot be separated from them. Like a flood in amplitude, they are, as it were above, as it were all around, on the right and on the left!"

As "**KWEI**" very frequently occurs in conjunction with **SHIN** (**KWEI-SHIN**), let us at once ascertain its meaning; for it will throw some light on that of **SHIN**. In the Le-ke (c. xix.), Tsai-go says to Confucius: **Wo wun KWEI-SHIN-che ming; puh chih ke so wei:** "I have heard the name of **KWEI-SHIN**; but I do not know what it is." Confucius replied: **Ee-yay-chay, SHIN-che ching yay; P'hih-yay-chay, KWEI-che-ching yay:** "The breath is the (completion) manifestation of the **SHIN** or spirit (of man); **P'hih**, or the faculty or sense of each organ,* is the manifestation of the soul." **Ho KWEI yu SHIN, kiaou-che-chĭh yay:** "The union of **KWEI** with **SHIN** (in one term) is the highest subject of instruction." This term has been framed according to the nature of man's spirit, in

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* **P'hih urh muh che tsung-ming:** "P'hih is, in the ear and in the eye, that which hears and perceives." **P'hih jin Yin Shin:** "P'hih is man's Yin (*i. e.*, obscure, inferior, female, principle), spirit."

order to give a rule or pattern to the people, and that all men should stand in awe; and for that purpose also have holy men instituted sacrifices to the "**Ee,**" and to the "**P'hih-ke.**"

It does not appear from the above, that Confucius himself had a very clear perception of the relative difference, between **Ee, Shin, P'hih, kwei, Ling,** etc. We may gather from it, however, that "**Ee,**" the breath, is a sensible demonstration of the **Shin** (or spirit) of man; and that **P'hih** is the sensitive faculty of man, which, through his organs of sense, both impresses, and is itself impressed by, his sentient soul "**kwei.**" For besides that, there is the active and efficient "**Ling**" (see Shang-Mang, i.). It will be sufficient for our purpose, however, to adopt the definition of "**KWEI-SHIN,**" given by A. Remusat,* of "ghosts,"

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* In his edition of the Ch. Yung (Notices et Extr. des Mos. p. 412), **KWEI,** "les manes des hommes, l'homme mort; êtres surnaturels dépendant du principe passif" (**P'hih,** as we have seen above, which is the **Yin-Shin** of man). "Les Mandchous les nomment '**Hodou**' (this word is adopted in the Mandchou New Testament for 'devils' and 'unclean spirits'). C'est en un certain sens, le mauvais génie, le génie passif, mort," etc.

"**SHIN** par opposition à **KWEI,** l'homme vivant son âme? ce qu'il y a de spirituel, d'excellent dans l'Univers. Les Mandchoun disent, '**Endouri.**' Le

"souls of departed men and spirits;" and we shall render "**kwei-Shin**" (which is meant to express "spirits" in general, of the dead and of the living world), by "Souls-and-Spirits."

3) ibid. (c. xxix.). "A good prince," says Confucius, "regulates himself upon Heaven and Earth, and **che shoo KWEI-SHIN eul wo i; chi T'heen-yay**": "while he approves himself to the 'Souls-and-Spirits,' nothing doubting; and learns to know Heaven."

4) ibid. (c. xxiv.). "A perfect man can even

Dict. Mandchou explique ce mot de la manière suivante:—

"**An-i gengiyen ferguetchoun-be, Endouri sembi. Niyalma gingulembime saburako tundchirako tchoktehen-de arboun-be doursoukileme arafi touborongge-be kemou Endouri sembi.**"

"La partie surnaturelle et lumineuse du Yang (le principe actif et vivant) se nomme *Endouri*. On appelle généralement *Endouri* tous ces êtres que les hommes adorent sans les voir ni les entendre, et à la place desquels ils mettent, pour leur sacrifier, une image qui les représente," etc.

"Les deux mots réunis, **KWEI-SHIN** en Mandchou **Endouri-hodou**, expriment dans le langage philosophique des lettrés, l'action des deux principes, leur force inhérente, leur vertu efficace." And he adds:— "Rien de plus obscur que ce qui est dit des '**KWEI-SHIN**' dans les livres Chinois," etc.

foresee good and evil; and in this respect he is **joo SHIN** like Shin (the Spirits)."

5) Shang-Lun (book ii. 1. 12). Confucius says: **tse joo tsae! tse SHIN, joo SHIN tsae!** "Worship as if it were a reality! Worship Shin (the Spirits) as if **SHIN** were present"! (See above, p. 14.)

6) Hea-Lun (book iv. 1, 34). The Loi says: **taou eul yu shang-hea, SHIN KE:** "Pray ye to above and below; to the Spirits of the air, and to those of the earth." (See also Shoo-King, iii. 3; iv. 5; v. 1; i. 4.)

7) Lao-tsze (Tao-te-k. book i. c. 6) says: **koo-SHIN puh sze:** "The Shin (Spirits) of the valley do not die." If "Shin" can be taken here in the singular, it is meant for "Taou," ὁ Λόγος.

8) ibid. (c. xxix.). "Shin" may be taken adjectively in **T'heen-hea, SHIN k'he.** The empire is (either, a "divine vase," or) an object to be wrought out by (the Spirits) "Shin"; a "divine thing."

9) ibid. (c. xxxix.). **SHIN tih yih i ling; shing wo i ling, tsian k'hung hee:** "The Spirits obtain unity through their (**ling**) or 'spiritual efficacy'? If Spirits had not that 'Ling,' they would risk to perish."

10) ibid. (c. lx.). When the Emperor rules according to the Taou, **ke SHIN puh Shin; fei ke SHIN puh Shin; ke KWEI puh shang jin:** "The Spirits do not exert their spiritual power; it is not that the Spirits are inactive; but it is because (Souls of the departed) evil Spirits do not hurt men."

11) In the Shoo-king (book i. c. 1), Shun (B.C.

2356) is stated to have offered a sacrifice, first, **yu SHANG TE**, to "SHANG-TE;" next to "**luh-tsung**," the six objects of worship (the seasons, heat and cold, the sun, the moon, the stars and drought); he then turned devoutly towards the hills and the rivers; and last of all, "**peen yu k'heun SHIN**" "he looked all round on the host of Spirits" (Shin).

12) ibid. (c. 2). Speaking about music, Shun says; then, **SHIN jin i ho**: "the Spirits and men are in harmony together."

13) ibid. (c. 3). Yu is said to have been a man, **shing nae SHIN**, "holy and divine" (or, "spiritual"). *θεῖος καὶ δαιμόνιος ἀνήρ.*

14) ibid. (ibid.). Yu said that even, **KWEI-SHIN ke e.** "The 'Souls-and-Spirits' consented."

15) ibid. (ibid.). "**Shin tsung**," "divine ancestor;" and, "sincerity," **han SHIN** "moves the Spirits."

16) ibid. (book iii. 3). T'ang says, he had referred a grave matter to **Shang-T'heen SHIN-how**, "the divine officer (or power) of High Heaven," or "officer of 'SHIN' of High-Heaven." Unless "**Shin-how**" mean "the Earth," as Dr. Medhurst (l. c.) thinks.

17) ibid. (book iii. 7). E-yun says: **KWEI-SHIN wo chang heang, heang yu k'hih she**; "The 'Souls-and-Spirits' do not always accept an offering made to them; they only accept it from sufficiently sincere people."

18) ibid. (book iii. 8). Hëa is said to have been, **man SHIN ngo ming**, "remiss towards the Spirits, and cruel towards the people." Consequently, **Hwang-**

T'heen, looked for some one else, to set him to be SHIN-CHOO chief (or Lord) over the (worship of) Spirits (or gods).

19) ibid. (book iii. 13). When a man has contracted defilement, it is difficult for him, sze SHIN, "to serve the Spirits."

20) ibid. (book v. 7). The kings of Chow alone did teen SHIN T'HEEN, "institute the worship of divine Heaven."

21) In the Kan-ing-Pien (c. i.) we read: she i T'heen-Tih yew sze kwo-che SHIN, that there are in Heaven and on Earth, Spirits who (Mandch. bait-chara, "search out") look after the transgressions of men. There is also—

22) SHIN-KIUN tsae jin-too-shang "the Prince of Spirits," who is placed over the head of men; who writes in a book all their sins, etc.

23) There are also san SHE-SHIN tsae jin-shen chung; "the three Spirits of the corpse, placed in the interior of man (viz. the head, the stomach, and the intestines), who ascend to Heaven when a man dies, in order to testify against him. And the last day of the lunar month, TSA-SHIN ju yan; "the Spirit of the hearth" (comp. "Lares, and Penates"), the "familiar Spirit does the same." Among the sins of men reported on high by those Spirits (Shin) are, ma SHIN ch'hing tsae, "to revile the Spirits, and yet to be satisfied one is upright"; and yin SHIN-MING, to call down the brightness of the Spirits on one's own wicked conduct.

24) ibid. (ad fin.). We read: "If your heart conceive a good thought, ere you have acted upon it, **KEIH-SHIN i suy**, the Spirits of happiness follow you." If, on the other hand, your heart conceive evil, although that evil remain as yet undone, **HEUNG-SHIN i suy che**, (Mand. **ehe Enduri takhambi**,) "evil Spirits of destruction press hard upon the thought."

25) In the Le-Ke, c. i. we read: "**Taou tsze tse ke kung keih KWEI-SHIN, fei le; puh-ching, puh-chwang.**" "without rites, there can be nothing either sincere or solemn in the prayers, the offerings, the sacrifices, or the oblations made to the 'Souls-and-Spirits.'" A hint that may be useful to some that are not Chinese.

26) ibid., c. viii. "**Le pei pen ju T'heen, heaou ju Tĭh; lee ju KWEI-SHIN,**" etc. "Rites (or duties) own their origin from Heaven, and they have their application upon earth; they relate to the 'Souls-and-Spirits,'" etc.

27. ibid. The holy man (or excellent prince) identifies himself with Heaven and Earth, "**ping ju KWEI-SHIN, i chi king yay**"; and "with the 'Souls-and-Spirits,' in order to govern properly."

28) ibid. "**Jin-chay, ke T'heen-Tih-che, Yin-Yang-che keaou, KWEI-SHIN-che hwuy,**" etc. "As regards man, his existence results from the virtue of Heaven and Earth; from the combination of '**Yin**,' (principle of obscurity and decay), and '**Yang**' (principle of light and life); and from the blending of '**kwei**' (the

ghost of a dead man, manes) and '**SHIN**' (the Spirit of that same man, when alive)," etc.

29) ibid. When an excellent prince wishes to set the example to his people, he ought, among other things, "**KWEI-SHIN i wei thoo,**" "to make the Spirits his companions." Whereby "**sze ko show yay**"; "his acts will endure."

30) ibid. The ancient kings fearing lest sacred rites should not become prevalent in the empire, "**koo tse TE ju keaou, so-i ching T'heen-le yay,**" "offered a sacrifice to SHANG-TE on open commons, in order to establish the power of Heaven";—then to the tutelary god of the empire;—next to their ancestors;—and lastly, "**ju shan ch'huen, so-i ping KWEI-SHIN,**" to the hills and to the rivers, "so as to (worship) conciliate the 'Souls-and-Spirits.'"

Therefore—

31) ibid. "**Le-hing ju keaou eul pe SHIN show chih yan,**" "by public worship in the open country, the Spirits (gods) receive the homage due to them."

32) "**Foo-le peih pen ju Ta-yih; fan eul wei T'heen-Tih.**" "Those rites assuredly, derive their origin from the Ta-yih (the great principle of Unity). They are apportioned to Heaven and to the Earth"; they vary according to the seasons; and lastly, "**leen eul wei KWEI-SHIN,**" "They undergo gradual modifications for the 'Souls-and-Spirits.'"

33) When the empire is in harmony, then among other things, "**sze KWEI-SHIN-che ch'hang yay,**" "the

worship (or things) relating to the 'Souls-and-Spirits' continues uninterrupted."

34) ibid. c. ix., The wise man is at peace with himself and with others, and "**KWEI-SHIN heang te,**" "the Souls-and-Spirits feast on his virtue."

35) ibid. ibid. The rites must, "**chun ju kwei-SHIN,**" "accord with the Souls-and-Spirits."

36) "**Shay tseih shan ch'huen che sze KWEI-SHIN-che tse le yay.**" "Rites consist in the things relating to the tutelary god, to the god of harvest, to the hills, to the rivers, and to the worship of the Souls-and-Spirits."

37) "**Shay so-i SHIN-Tih yay.**" "The worship of the tutelary god tends to connect the earth with the Spirits."

38) The offerings made in sacred vessels, consist of the produce of the soil, "**so-i keaou ju SHIN-MING che e yay,**" "so as to place yourself on good terms with the Spirits" or "divine brightness"; and "**so-i keaou ju SHIN-MING chay, puh ko tung ju so gan see che shin yay,**" "to hold intercourse with the Spirits, or 'divine brightness,' is very different from seeking one's own ease and treating them negligently."

39) ibid. ibid. The ox to be offered to SHANG-TE, is to undergo a certain process of purification; but any ox may do for an offering to deceased ancestors; thereby, "**pee sze T'HEEN-SHIN yu jin-kwei yay,**" "making a difference between rites relating to the 'spirits,' (gods, or deities) of Heaven and the 'souls' of men."

40) ibid. c. xvi. " Music," says the Le-ke, " tends to calm the mind, and then things go on easy; that tends to long duration," or, (to the raising of one's mind upwards); "**keaou tseih T'heen; T'heen tseih SHIN; T'heen tseih puh yen eul sin; SHIN tseih puh noo eul weih,**" " and that leads to Heaven; then Heaven to (Shin) the gods. Though Heaven speak not, yet men believe in it; and though (Shin) the gods be not angry, they are nevertheless revered."

41) ibid. c. xx., "**king tsin jan how ko-i sze SHIN-ming sse tse-che-taou yay.**" " When veneration is complete, then a man may do service to the brightness of (Shin) the gods; such is the rule of sacrifices."

42) ibid. ib. " The wise man practises abstinence three or seven days; for the purpose of collecting his thoughts. It is the road to the brightest virtue." "**Jan how ke-i keaou ju SHIN-MING yay.**" " When a man is thus prepared, he may hold intercourse with the brightness of the (Shin) gods."

43) ibid. c. xxvi., Siao-ia says: " Do your duty, appoint fit men to their respective offices," and, "**She yu SHIN-che shing-che,**" " that will make the gods hear you, and crown you with blessings," etc.

So far, the examples in " Koo-wèn," drawn from ancient classics within our reach. We will now see what meaning " SHIN" has in more modern classical literature; as well as in colloquial intercourse among educated men.

The only book of the kind in our possession is the " Hwa-tseen," written by one of the Thsai-tsze,

and reckoned, in China, a master-piece of its kind. "SHIN" occurs in it twenty-seven times; and is used also, we expect, in its actual acceptation in pure Chinese.

44) In Hwa-tseen (p. 30, l. 8, ed. P. P. Thoms) we read: "**tso seaou SHIN-NIU wang ho sung?**" "Whither has gone the divine maid of yester-eve?"

45) ibid. p. 41, l. 3, Same expression. Compare it with —

46) ibid. p. 62, l. 7, where that person, Yaou-seen, is said to be, "**T'heen-shang niu,**" "a daughter fostered by Heaven" ("*θεῶν παίδευμα*"—"*Οὐρανοῦ θυγάτηρ*"—"**duhitar DIVA:**"); and with the Persian پري زاده —"born of a Pari" for, a "beautiful woman." This corresponds with "**SHIN-SEEN**" in —

47) ibid. p. 42, l. 13, "**Fung-kwang puh jang SHIN-SEEN foo.**" That hill "will not yield, in freshness and beauty, to the abode of the (Shin-seen) Genii of the hills"—(who are not considered as "gods." See also, p. 79, l. 2). Or, this passage may be construed differently if "**Shin-seen**" is made, as in —

48) p. 62, l. 16; and p. 79, l. 16, to apply to Yaou-seen;" and to mean "a fairy;" heard of yet unseen, in Persia: for even Sādi says in a parallel passage. "Among men the like of thee ممکن نبود پري ندیدم perhaps never did exist. But I have not seen a Pari."

49) ibid. p. 47, l. 4, "**HWA-SHIN Seng sze lae heen-loo.**" "The god of flowers produces colours to

gratify (or benefit) virtuous youths." (See also the same expression at p. 170, l. 14; and p. 176, l. 14.)

50) ibid. p. 108, l. 14, "**She chang t'hung seay kaou chi SHIN.**" Leang "wrote a vow of constancy, and made it known to the gods." (See p. 109, l. 12; and p. 123, l. 12.)

51) ibid. p. 110, l. 5, Three sticks of fragrant wood were offered to "**YUE-SHIN,**" "the goddess of the Moon" (and p. 111, l. 10).

52) ibid. p. 118, l. 14, "**SHIN-TSEEN.**" "The god of the tablet."

53) ibid. p. 223, l. 2, "**Sse wang heu-k'hung SHIN-kwei chi.**" "He told the gods (Souls-and-Spirits) of the four quarters of Heaven." (See also p. 242, 12, where we read, "**kwei-Shin,**" "Souls-and-Spirits.")

54) ibid. p. 124, l. 8, "**Paou chung tseen ch'hing mo ch'hang SHIN.**" "Promise again, ere you start, not (to keep up) sorrowful spirits." And p. 133, l. 1, "**Shang-SHIN,**" "wounded spirits."

55) ibid. p. 156, l. 6, "**Na te sin SHIN seih wen?**" "Where shall I find 'heart-spirits' to follow my studies?"—"**Sang sin-SHIN,**" "mournful heart-spirits." (See p. 146, l. 4; and p. 143, l. 5.)

56) ibid. p. 152, l. 12, "**Yen meen pei-gae ke sang-SHIN.**" "She veiled her face, and from grief began to be in mournful spirits." (See also p. 172, l. 14; and p. 194, l. 12.)

57) ibid. p. 186, l. 7, Yaou-seen while listening to what occurred, "**SHIN-hwan sang,**" "her whole spirits grew (mournful) sad."

58) In the Tching-yen tso-yaou, p. 3, l. 5, we read: "**Pa chay shen kin-kwuh; hwo-tung, hwo-tung: Jin yeou yew tsing-SHIN.**" "Take this body of bone and muscle; exercise it well, exercise it well; that is the way for a man to get good spirits."

59) Premare (Not. Ling. Sin. p. 139) quotes the proverb: "**Jin laou wo neng: SHIN laou wo ling.**" "A man grown old has no power; a spirit grown old has no spiritual efficacy,"—or "active energy." This proverb is illustrated in a characteristic dialogue, in —

60) A. Gonçalvez, Arte China, p. 299, *seq.*, where we read of "**MUH-SHIN,**" "the spirits of the door" of the temple; and that the "**MEAOU-SHIN mo yew ling,**" "the (Temple-Spirit) idol had no soul," (did no wonders) and so says the interlocutor, "I would not go there again"; and a little further, "**SHIN-choo pae-tsze leay tih ling-wei, SHIN-wei, shi-mo pae-shwo**"? "What is the meaning of this inscription, 'the seat of the soul, the seat of the Spirit, which is on the tablet of the Ruling Spirit.'" (See also p. 290, "**king-tae-SHIN,**" "to honour the (Shin) god of wealth," etc.

The above quotations, all taken from classical or approved authors, show, generally, that the literal meaning of SHIN is—

a) "An expansion" of "**she,**" which denotes, evidently, not so much "light from Heaven," etc. (according to Dr. Morrison's definition), as "genii"

or "dæmons," according to his own opinion (p. 804, vol. i. of his Dict.), and to Kang-he's Dictionary.

b) That "SHIN," like جِنّ "genii" in Arabic, is a "collective noun," which, when alone, and without a numerical affix to determine its number (like "one," "two," etc.), does not imply less than an "indefinite number";—sometimes a "multitude spread everywhere," and "innumerable."

c) That "SHIN" never occurs in the Chinese classics with such a numerical affix;—that consequently it never means "*one* SHIN."

d) That "SHIN" (when coupled with "**kwei**," "the souls of the departed") is taken for "**An-i gengiyen fergouetchoun-be**," "the supernatural and bright portion of the Yang principle"—"Spirits," what there is of "good and spiritual" in the world.

e) That even in the best acceptation, "SHIN" is sometimes good and sometimes bad;

f) sometimes male or female;—and that those Spirits are—

g) liable to lose their spiritual efficacy, "**Ling.**"

h) That those Spirits (Shin) hold an inferior position in the scale of deities;

i) That some of them are not considered as "gods."

j) Lastly, that SHIN is, mere "animal Spirits."

We must therefore conclude, that the impression made by the term "SHIN" upon the mind of an educated Chinese, who looks upon most of the above-quoted classics as inspired, must be, like the term itself, vague and indefinite. It is hardly one Spirit out of K'heang Shin, a host of other Spirits his fellows;—an inferior deity of some sort or other;—but it may be the whole host itself, an aggregate of inferior deities;—apparently something; and, in fact, nothing. There is no one point whereupon to rest or fix the mind; and if you try and clench "one Spirit," SHIN, in thought, for aught you know, he may, as we have seen, turn out an old one, who has lost his life and his intelligence! While, to the uneducated, who form by far the greater portion of a people, whose religion consists almost altogether in rites and ceremonies, SHIN conveys no higher or more elevated idea than that of a deformed idol; with a licentious, or, at best, an unmeaning worship.

This ill-defined impression left on the mind by the term SHIN, is owing, not only to the vagueness of the idea conveyed by that term, but also, and in a great degree, to the fact, that in classical Chinese there is neither article to define, nor case to determine, nor gender to qualify, nor any sign of number to limit a term, which may often be read either as a collective, singular or plural noun, an adjective, a verb, or even a particle.

Under these circumstances inherent in the Chinese language, it must strike every one as of the highest

importance that, in order to express "GOD" in Chinese, we should find a term, which, having always been taken in *one sense* only, is liable neither to an ambiguous meaning, nor to be practically misapplied by the people. We confess ourselves, therefore, at a loss to understand how, in the face of even the few examples we have adduced, there can still exist so great a difference of opinion on the subject; if, as the writer of "*Shin* v. *Shang-Te*" asserts, the advocates of SHIN "have gone thoroughly into the question," by inquiring into the meaning of the original terms; and "have rightly understood it," by searching the Chinese classics for an equivalent, with unprejudiced minds. But, as Pindar says (Ol. viii.),—

> *Ὀρθᾷ διακρίνειν φρενὶ, μὴ παρὰ καιρὸν,*
> *Δυσπαλές.—*

IX.

We leave the candid reader to draw his own conclusion from the above authorities, which are impartially given. For our own part, having seen no other writing on the subject than the pamphlet in question, we can only speculate as to the considerations which have led the advocates of "SHIN" to enter into so close a covenant with that term.

If one of their reasons is, first—that "SHIN" being a "generic term," which in Chinese, is in a way, applied to "all gods," it is therefore appropriate and fit to express ELOHIM and Θεός, they seem to over-

look the fact, that "*θεοί*" are neither *Θεός* nor *ὁ Θεός*, and that because *Ζεύς* is called "*ὁ πρῶτος δαίμων*," it does not follow that *δαίμων* is *Ζεύς*. Or that, because *Κρόνος* is called *Θεός*, *Θεός* is for that reason *Κρόνος* also. Nor yet that likewise, because "Ba'al-zebub" is אֱלֹהֵי עֶקְרוֹן "(Elohim) the God of Ekron," אֱלֹהִים "Elohim" is therefore a fit name for "GOD." For in this case it is exactly the reverse: the name of "the true GOD" alone, ELOHIM, was lowered from His "excellent greatness," and applied to "an idol"; and it was not the name of the "idol" that was raised to mean "the true GOD." This, however, is precisely what must take place in China, and in every other heathen land. SHIN, then, is not an appropriate term for GOD, because it sometimes means "a god." For, as we shall presently see, "SHIN" is, perhaps, "*δαίμων*," or "*τὸ δαιμόνιον*," and as "*δαίμων*" it may sometimes apply to one who is "*Θεός*," like SHANG-TE: but who would say that for all that, *Θεός* and *δαίμων* are one?

It cannot be, secondly—that the idea of plurality inherent in the collective noun SHIN (Spirits) can correspond to the same idea as implied in the plural "ELOHIM." We have already seen that this plural is only a mark of dignity, or of profound respect for that dignity. For the sake of argument, however, let it be granted that it implies "plurality." Of what kind?—Not, assuredly, the necessary doctrine of the Trinity, which cannot be gathered from "ELOHIM" alone; if so, then, it can be no doctrine of any practical import-

ance. The "plural" implied or expressed in ELOHIM, cannot be of "two"; since there is a "dual" in Hebrew to express that number. But it may mean "any number"; and therefore it proves too much. For *three* is the number to be established. Since then, the number *three* cannot be determined from "ELOHIM," this "plural" form if taken to imply "multitude" and not "respect" only, may (according to Aben-Ezra, Rabbi S. Jarchi, the Chaldee Paraphrase, the Arabic, and the Samaritan versions) often mean "Angels," בְּנֵי אֱלֹהִים—"sons of God," the Host of the Heavenly ministers of God's will around His throne on high. (See R. S. Jarchi on Gen. i. 26.)

If therefore "SHIN" is used for "ELOHIM," because SHIN implies "a plurality," like ELOHIM, what does it then mean, for a Chinese who, *e.g.*, reads in the Bible, "**THEEN-SHIN**," "The God of Heaven"? It cannot possibly convey to him any higher or more distinct idea than those very words do in, *e. g.*, Le-ke (c. xvi.), where **T'HEEN tsei SHIN** applies to the Deity in Heaven, *i. e.*, to SHANG-TE, surrounded as he is by his ministers and their numerous attendants. Now, do the advocates of "SHIN," in worshipping "GOD," include the "Heavenly Host" in their worship? If not, why do they lead the Chinese to do it? For it is, we see, inevitable.

So little, in point of fact, does "SHIN" express "ELOHIM" in this case, that being divested of its primary and classical collective sense of "Spirits" by

the translators who advocate "SHIN," in order to make it mean *One* Spirit only, whenever ELOHIM governs a verb in the plural (as in Gen. i. 26), "SHIN" must be qualified by adjuncts, which only add to the perplexity of its meaning. While, in other places, where ELOHIM in the original is also construed with a plural verb (as, *e. g.*, Gen. xx. 13; xxxv. 7, etc.), the plural of the original is left out altogether in the Chinese translation; and both SHIN and its verb are then intended to remain in the singular!

And, thirdly,—if it be alleged that, since SHIN means "Spirits," and "God is a Spirit," SHIN is therefore an appropriate term for "God," that appears to us, either begging the question, or blinking it altogether. Since it is evident that the reason that "God is a Spirit," is also the very reason why SHIN, "Spirits," should *not* be chosen to render "GOD" into Chinese.

For, although we believe, as taught by our Saviour Himself, whose words "were Spirit and Life," that "GOD IS A SPIRIT," whom we humbly seek to "serve in spirit and in truth," while we "walk not after the flesh but after the Spirit," and "through the Spirit" endeavour "to mortify the deeds of the body;" yet we cannot overlook the fact that, as GOD was to be worshipped by mortal men of limited minds, He, in mercy to their infirmity, did not introduce Himself to them as "a Spirit," indefinite and inappreciable, which no human mind can rightly understand or fully grasp.

But He made Himself known to His people, by speaking of Himself, at first, as of "a PERSON," ὑπόστασις, figuratively "endowed" with a "Spirit" emanating from Him; and with active energies compared to those of men. Without some such definite "outline" or "idea" of GOD, His own people even, much less others, could not have continued faithful to Him. For we find that, even immediately after having trembled at His voice speaking from Sinai, they could not abide forty days without some fresh token of His presence among them; and so they bade Aaron make them "gods" whom they might see, and who would "go before them."

GOD, then, out of compassion to men, makes Himself known to them in characters which address themselves at once to the mind, and make it fast; although that same mind may not be able to understand fully the spiritual nature of Him whose attributes, however, it embraces at once.

For instance, we readily seize the meaning of God's words, when He introduces Himself as "our Father" —"I am thy Father"—"the Father of the spirits of all flesh;"—as "king"—"a king of old"—"the Lord is king! and reigns over His people;"—as Master, to whom alone "we stand or fall;"—as a Judge, "who shall judge the righteous and the wicked;"—as a mighty man of war—ἥρως—"who shall prevail against his enemies;"—as a "defender" —a "sure refuge"—a "strength to the poor;"—a refuge from the storm;—a "shadow from the heat;"

as the Father of the fatherless;—as one who hears all things; who sees all things;—who points with His finger, and commands by the word of His mouth;—who makes the clouds His chariot;—whose throne is in Heaven, "His holy habitation;" and whose feet rest upon the earth;—who is "high and lofty," yet "pardoning and gracious;"—for "He dwelleth with him that is of a contrite and humble spirit, and that trembleth at His word." All those are expressions of "personal," and not of exclusively "spiritual" attributes. They are, for that reason, admitted and seized at once; and thus they are able to sway the mind, and to hold the heart captive. It is evident that it would not be the case if a "Spirit," and "spiritual" attributes only, and not "a person," were to be thought of.

So uniform is God's dealing with men, in this respect, that it was not until four thousand years after He had first created man, that "GOD manifest in the flesh" taught men in plain terms that "GOD IS A SPIRIT." Till then, and even after that time, "The SPIRIT," though He be GOD, is yet mentioned as "of" Him; as an emanation from Him, and not as Himself. In the very outset, and after it had been declared that "GOD had created the Heavens and the Earth," we further read, that the "Spirit of GOD moved upon the face of the waters;" not "GOD," though that Spirit was GOD, but His Spirit. "Whither shall I go from Thy Spirit?" says the Psalmist. "The Spirit of GOD hath made me," says Job, "and

the breath of the Almighty hath given me life." The "Spirit of GOD dwelleth in you," says St. Paul; "grieve not the Holy Spirit of GOD;"—"for the Spirit of GOD resteth on you," etc.

How can all those attributes be assigned to SHIN, which to a Chinese conveys no other idea than that of hardly one inferior "Spirit"—may be, decrepit, and bereft of intelligence? one out of a multitude of other Spirits, his equals, but, rather that multitude itself,—without creating endless confusion in his already bewildered mind? How, for instance, can we be understood, when speaking of the hands, the feet, the eyes, the mouth of SHIN, except it be of SHIN as an "idol of wood or stone?" And how shall we explain (if we understand it ourselves), what the "Spirit" of "The Spirit" (SHIN) can possibly mean? True, we might try the experiment of using "**Ling,**" for the "Spirit inhabiting the other," as Dr. Morrison has done; and this would seem borne out by the passage of Lao-tsze above quoted. But, at that very place, Lao-tsze implies that the "SHIN" Spirit may be deprived of "**Ling,**" his "Spirit;" and then either lose his unity (Lao-tsze l. c.), or, as it is commonly said in China, become "effete from old age!" What a substitute for the name of our GOD, the MIGHTY, the MOST-HIGH, the KING OF GLORY, who inhabits eternity, and to whose "kingdom there shall be no end!" And what impression of these upholding truths can a Chinese receive through such a medium as SHIN?

The fault, it must be seen, lies in the term SHIN itself; between which term, and the personal attributes assigned to it, there is little or no congruity. For the most impressive and endearing prerogatives of God in Holy Scripture could never have been predicated of a "Spirit" only, without risk of either creating great confusion of ideas, or, perhaps, imparting no idea at all. And it is not, let us remember, by mere coincidence that the "God" revealed in the Bible is a "personal" God. It was so willed by Him, not only out of condescension towards us, but also as a preparation for the coming "in person" of the "WONDERFUL, COUNSELLER, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE;" "who is the image of the invisible GOD;"—"the express image of HIS PERSON;" and in whom the mystery was to be solved of "God manifest in the flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the world, received up into Glory."

So patent, indeed, is the fact, that GOD being a "personal God," is not to be considered abstractedly as "a Spirit only;" that the names by which He is called in the world in general, and in the ancient versions of Scripture in particular, are all expressive of "power," "might," "excellence," or of "glory," but never of "Spiritual" essence alone.

GOD is called in Hebrew אֵל, EL, the "Mighty;" or אֱלֹהִים, the "awful God." Why, then, since "God is a Spirit," was He not called רוּחַ, "The Spirit"

(as in Hos. ix. 7), as patronymic for "the Spirits of all flesh," of which He is "Father"?

In Chaldee and in Syriac, God is sometimes called דְּחַלְתָּא, "the object of fear," (as in Hebrew also, פַּחַד, "terror,") why not נִשְׁמְתָּא, "The Spirit"?

In Samaritan He is known as אזמרא, "the Valiant one," why not as אזמרא, "The Spirit"?

In Arabic, God is spoken of in the Bible as الله القادر الكافي,* "God the Mighty, the Sufficient"; why not as ابو النفس, "the Father of Spirits or of Souls"?

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* Borhān-ed-deen says of the term الله, "God," that it is اسم الذات الواجب الوجود, "a name of the Essence which does of necessity exist." In this sense, it would seem to answer to יְהוָה. Among the Arabs, God has ninety-nine names; on which Shahab-ed-deen Abulabas remarks that they are تنقسم الي ثلاثه اقسام قسم يرجع الي الذات وهو الله "divided into three classes." The first class relates to the "Essence" of God; and is contained in الله, "El-Illah," etc. (See H. Relandi, de R. Moham. p. 6, 19, and Coran Sur. xvi. 109, ادعوا on which see the note in Maracci's edition, الله او ادعوا الرحمان, where it is stated that the Arabs add a hundredth name to the above ninety-nine; namely, الاسم الاعظم, "the Greatest Name"; is it שם המפורש *τὸ τετραγράμματον*, יהוה?)

In Ethiopic the name for God, አምላክ "Amlāk," is, as we have seen, derived from "rule and government"; for God is, as Seberianus writes (Homil. on Faith), Մին միայն է Աչմարիտ Թագաւոր ոչ՝ի նմանեաց յառաջագոյն գտեալ, և ոչ՝ի հանդիսատապատուաց ազնուագոյն երևեալ։ "the one only and true King, neither foremost among others like Him; nor in appearance more noble among equals,"—why was He not called in Ethiopic, መንፈስ "Manfas," "The Spirit"? or, as in the book of Enoch, እግዚአ: መናፍስት: "Yg'zia Manāfyst," "the Lord of the Spirits?"

In the Armenian version God is called Աստուած, "Asdwadz"—probably "Astvat" (Sansc. "San"), a term brought from the southern plains of Ariyāna, and which in Zend, means "the existing Being, Jehovah" (see Yaçna Not. p. 11). Why was He not called Հոգի, "Hoki," Spirit; a term for the third person of His Most Holy Triune Essence?

The Georgian, "Ghmerth," Ghut, or "Ghuti," is, as we have seen, the wide-spread name for God, خدا, "khuda," self-existing (comp. the Zend "qad'hata," "uncreated, self-existing") from whence is probably "Guth,"* adopted by Ulphilas in his version. Why,

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* "Guth," "God," is more likely to come from "Khuda," "Ghut," and "Qadāta," than from "Odin," "Wod," or "Wadda" (Buddha), mentioned by Abulfeda, as worshipped by Noah's countrymen:

then, was not God called in Georgian "Souli," (Soul), "Spirit," and in Gothic, "Ahma," also "Spirit?" especially since Bhagavān, says of himself:—

Aham Atma sarvab'hutashayast'hita: |

"I am the Spirit (Ātmā, in Gothic, "Ahma") dwelling in the bodies of all beings." (Comp. "SHIN t'he-wuh"—"SHIN," that enters into the essence of things. Ch.-Yung. c. xvi.)

The word chosen to render God in the Coptic version is, as we have seen, ⲫⲏ, the ancient ⲛⲧⲣ, or ⲛⲧⲉ, with the article ⲡ or ⲫ,—still graven deep on the granite pillars erected in memory of Rameses-Mei-Amoun, at Thebes. Why was not the word ⲡⲛⲓ, "breath," or "Spirit," rather adopted to render "God," since we read in Coptic, that all Scripture is ⲛ̀ⲡⲛⲓ ⲛ̀ⲧⲉ ⲫⲏ, "the breath," or "inspiration of God"?

The Slavonian version has "Bogh," originally, perhaps, like ELOHIM, meaning "a worshipful Being;" why was not the word "Duch," "Spirit," adopted instead?

Lastly, we have seen that Θεός has in itself nothing in common with "Spirit," since it first meant the "Sun," or "Heaven;"* how then, is it, that it

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وقالوا لا تذرنّ الهتكم ولا تذرنّ ودّا—(Hist. ante Isl. p. 14, ed. Fl.) See above, p. 52.

* The origin of Θεός = Ζεύς, from the root DĬU, DĬU-S, or DIV,—"Brilliancy," "Sun," and "Hea-

was adopted to express "God," and that *Πνεῦμα*, or rather *Δαίμων*, was not used in its place? The reason is obvious. Because a knowledge of the true God was to be imparted through ideas intelligible to men of simple minds; for "to the poor the Gospel is preached." They never could hold only by the intellectual worship of a "Spirit" as "Spirit only," which they could not possibly understand, apart from his "personal attributes;" nor could they pledge their allegiance to any but to a "personal God." Nay, we see that even Plato (De Leg. L. x.), after having discoursed to the admiration of all, on the "*παντοῖα Σοφία καὶ Νοῦς*," inseparable from the "*ψυχὴ τοῦ κόσμου*" in God, seeks in Heaven One to whom he may assign that divine Soul. Then, turning his eyes from the Sun, and his hope from his indefinite and uncertain *Θεός* and *Θεοί*, he fixes upon his own personal God, and bows at last to the ruling wisdom, mind, and soul, of *Ζεὺς βασιλεύς*.

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ven,"—is further shown by the fact of *Ζεύς* being pronounced either *Zyus* (dĭu-s), or, as in Modern Greek *Zevs* (dĭv-s); acc. either *Ζεύν*, *Θεύν*, *Δεύν*, "deum," as from the Vaidic dĭŭ; or *Δία*, "devm," from dívam.

X.

Why, then, should the Chinese, who suffer already sufficiently from the peculiarities of their ill-defined language, be precisely the one people of all the earth, on which the most ambiguous, and, perhaps, the least appropriate term for "God," is to be forced against, may be, their wishes, and certainly, against the genius of their own tongue, and the evidence of their senses? Even if Confucius could have unravelled the mysterious import of **SHIN wei Ling,** for "God is a Spirit" (St. John iv. 24), or **SHIN-CHE shing-fung,** "the Holy-wind of (**SHIN**) Spirits" for "the Holy Spirit of God," etc., what would he have said when reading of **SHIN-che tsze,** "the Son of the Spirits" (**SHIN**)? He would have exclaimed, "**Wo ming, wo ming ee!**" "It is not clear, it is not indeed!" And pointing to the most ancient records of the kingdom, traced in his own hands, he would have asked: "Can you possibly mean '**Hwang T'hēen SHANG-TE yuen tsze,**' the first begotten of the Supreme Ruler in the Imperial-Heavens?" (Shoo-king, v. 1.)

For the Chinese, like every other nation under Heaven, have worshipped "one personal God, as Supreme over all." Already, in the days of Yaou (B.C. c.c. 2300), **SHANG-TE** had long been adored as

alone Supreme over all things in Heaven and Earth. His immediate attendants are, it appears (Kan-ing-P. I. p. 11, ed. St. Jul.), five heavenly chiefs, members also of his council, who are set over the presidents of Heaven, of the Earth, and of the Sea. These, in turn, range in the world of "**SHIN**," or "Spirits of the air;" of "**kwei**," "souls of the deceased;" and "**ke**," "Spirits of, or, from below, the Earth."—For, "*ἐνὰ ἴδοις ἂν ἐν πάσῃ γῇ*," says Max. Tyrius, (*λογ. α* p. 3), *ὁμόφωνον νόμον καὶ λόγον, ὅτι Θεὸς εἷς πάντων βασιλεὺς καὶ πατὴρ, καὶ θεοὶ πολλοὶ, θεοῦ παῖδες, συνάρχοντες Θεῷ. Ταῦτα καὶ ὁ Ἕλλην λέγει, καὶ ὁ Βάρβαρος λέγει—καὶ ὁ σόφος, καὶ ὁ ἄσοφος.*"

But, over all those, and in **Hwang-T'heen**, the "Supreme," or "Imperial Heavens," One "**TE**" 帝 Ruler, is, "**Shang**," 上 higher than all. He is **SHANG-TE**, "**Apka-i dergi ugheri dalikha edjen-i tergiy-embi**," as the Mandchou Dict. explains it, "The majesty of the unseen Lord and Governor of Heaven;" known to the children of Israel as יְהוָה עֶלְיוֹן, "*ὁ Ὕψιστος*," "*ὑψιμέδων*," and to us as "the LORD MOST-HIGH" (Psalm xlviii. 2). He is "the unknown God," they ignorantly worship, whom "we declare unto them;" and whom we must teach them rightly to worship as the only true God, "in whom we live, and move, and have our being." His name, which is "exalted over all," implies his office and his prerogatives. He is, as we shall see, Father, Lord, and King or Governor supreme; and He alone is adored as such.

The first mention of **SHANG-TE** (as far as we know, at least,) is made in the Canon of Yaou (B.C. 2300!). Lao-tsze speaks of him once; Mencius three times. And although Confucius mentions **SHANG-TE** but seldom (as he does **SHIN**) in his own writings, we have met with it thirty-eight times in the Shoo-king (the annals of the empire), compiled by Confucius himself from older documents; and in the Le-ke (or Chinese "ritual"), **SHANG-TE**, like **SHIN**, occurs very frequently. Those works are held in the highest repute among the Chinese; we will therefore bring forward the most remarkable passages they contain in connection with this subject.

1) Shoo-king (book i. 11). Shun, as we have seen, offered sacrifices first, to SHANG-TE, the Supreme Ruler, then to the inferior deities, and last of all to SHIN.

2) ibid. (book i. 5). Yu says to the Emperor: "Show by your wisdom that"—**Show SHANG-Te, T'heen ke Shin ming yung hew**—"you have received the government from SHANG-TE; if Heaven should again make known his will, use it for the blessing of peace."

3) ibid. (book iii. 1). T'ang (B.C. 1795) said to his people: "The ruler of Hëá has transgressed, but"—**yu wei SHANG-TE, puh kan puh tchi**—"I fear SHANG-TE; I dare not, not set Hëá to rights."

4) ibid. (book iii. 7). T'ang further says: **Wei hwang SHANG-TE heang chung yu hea-ming, jo yew hang Sing.** "It is Imperial SHANG-TE alone who im-

parts to these inferior people, their intrinsic goodness (or equity), which enables them to follow the dictates of nature."

5) ibid. (ibid.) "If I should do evil," says T'ang, "I will not hide it; I will"—**wei keen tsae SHANG-TE-che sin**—"only bring it into notice to the heart (mind) of SHANG-TE." ("I said: I will confess my sin unto the Lord," etc.)

6) ibid. (book iii. 4). E said: **SHANG-TE puh chang tso shen heang che pe tseang; tso puh shen, heang che pe yang.** "SHANG-TE is not always the same (in his dealings). To those who do good he vouchsafes a hundred blessings; while on those who do evil, he sends down a hundred calamities." (See also book iii. pp. 11, 12.)

7) ibid. (book iv. 1). "SHANG-TE" is "*πανυπέρτατος δαίμων*," apart from "SHIN." Woo-wang said of the tyrant Show: **fei sze SHANG-TE, SHIN, ke.** "He serves neither SHANG-TE, nor SHIN (Spirits of the air) nor Ke (those of the Earth)." Show does not—**k'hung Shang T'heen**—"honour Supreme Heaven," and he has thus brought down calamities upon the people;—and (ib. 3), **SHANG-TE fei shun chuh heang she sang**—"therefore, SHANG-TE has not been favourable to him, and has decided on sending down the present season of mourning."

8) ibid. (book iv. 7). Woo-wang said, when marching against rebels: **Yu siao-tsze, kan ke ch'hing SHANG-TE i go lwan leo.** "I, a mean man, venture respectfully to receive the order from SHANG-TE, to

suppress revolutionary counsels. Only may you, SHIN (gods), be able to help me, in saving my people, and, **wo tso SHIN sew,** do not injure the credit of SHIN."

9) ibid. (book iv. 9). Woo-wang prospered by following—**SHANG-TE ming keue T'heen fe shin**—the commands of SHANG-TE, till Heaven aided his sincerity, and gave him victory (ib. book iv. 10).

10) ibid. (11.) Woo-wang said: "When"—**SHANG-TE wun, Te e T'heen nae ta ming wen wang**—" SHANG-TE heard (the pious wishes of the king), he (the Supreme Te) approved of it; and Heaven then gave full orders to Wen-wang," etc.

11) ibid. (book v. 1). Imperial Heaven, SHANG-TE has changed—**Hwang-T'heen SHANG-TE ke kew yuen tsze**—(his decree) " in favour of his chief son" (the Emperor).

12) ibid. (book v. 3). **SHANG-TE yin yih yew Hea puh shih yih; tseih wei TE heang ke.** " SHANG-TE leads by kindness; Hea however did not yield to mild measures; so that the Supreme Te sent down calamities upon him."

13) ibid. (book v. 3). " The kings of the Yin dynasty prospered, because they did not dare—**shih TE ming puh p'hei T'heen**—to oppose the will of SHANG-TE; but always acted in accordance with Heaven," etc.; otherwise SHANG-TE **puh paou** " would not protect them," etc.

14) ibid. (book v. 5). Good men like E-chih,

and Chin-hoo—**kih yu SHANG-TE**—influenced (the decrees) of SHANG-TE (by their pious conduct).

15) "The sovereigns of Hëá were wicked men, who—**puh k'hih tsun ji k'heuen yu TE-che t'heih**—were not able to encourage themselves for the space of one day to walk in the way of SHANG-TE."

16) ibid. (book v. 8). T'hang promoted **SHANG-TE-che kang ming**—"the glorious will of SHANG-TE." "Such men—**Tsun SHANG-TE, t'heih chi shin seun yu kew tih-che hing**—obey SHANG-TE, by following after knowledge and real sincerity in the practice of the nine virtues."

17) ibid. (book vi. 8, 9). SHANG-TE is said not to have excused a fault, on account of which he cut off the generations of the people of Meaou.

18) Mencius (Shang-Mang, p. 13; pp. 25, 27, ed. St. J.) quotes the Shoo-king, to show that Heaven gives men their kings, etc.; and that these, **tsoo SHANG-TE**, assist SHANG-TE to govern the world. He says also in Hea-mang (pp. 3, and 15), that, "a man, although ugly in appearance, if he restrain and purify himself—**tseih ko i sze SHANG-TE**—he may then bring offerings to SHANG-TE."

19) Ching-tsze, in the Ta-Hio (c. x.) quotes the She-king, to show that ere the Emperors of the Yin dynasty had lost the heart of their people, they—**k'hih p'hei SHANG-TE**—were able to stand before (or, to associate) with SHANG-TE.

20) Confucius (Ch. Yung, c. xix.) speaking of the ancient kings, Wou-Wang and Tcheou-Kung,

says, "that they worshipped SHANG-TE, by offering the annual sacrifices of 'Kiao,' to Heaven, and that of 'She,' to the Earth."*

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* It was in the Chung-Yung (c. xvi.), that we saw for the first time in classical Chinese the terms "SHIN," and also "SHANG-TE," in this passage. We had before that seen "SHIN" on the title-page of a New Testament, but we had never before met with "SHANG-TE." Neither were we aware at that time, that any difference of opinion existed on the subject. It was not until last year that, while on a visit to the library of the British and Foreign Bible Society, for the purpose of making extracts from a MS., most liberally placed at our disposal by the Committee of that Society, we learned how much dissension had been created in China, by the relative merits of SHIN and of SHANG-TE, as substitutes for "GOD" in Holy Scripture. But we received no further information on the subject, until lately, when the pamphlet "*Shin* v. *Shang-Te*," fell into our hands.

Our impression on seeing "SHIN" for the first time in classical Chinese (c. xvi.) was: How can such a term be adopted for "GOD"? And when reading SHANG-TE also for the first time in this passage, our spontaneous expression of surprise was: Why is not this term used instead of SHIN, in order to express "GOD"?

We mention this, not that it can possibly matter

It was on this passage of the Chung-Yung, A. Rémusat tells us (Tch.-young, not. p. 414), that the Jesuit missionaries framed a memorial, which they presented to the Emperor, Shing-tsou, in 1700, relative to T'HEEN, "Heaven," and to "SHANG-TE." This memorial was, we are told, approved by the Emperor, and by the first literati in the Empire, as agreeing with the doctrine of antiquity. It is written in Mandchou, and runs as follows:—

"Nenehe Ti-Wang-se gemu Apka-de tourolon-be yabukhangge, utkhaï bit'heï urseï 'kiyao se-i' tourolon; dergi Ti-be weilerengge seme henduhengge inu. Tuttu oren-i Paï-de Ti-seme arakhabi. Yasa-de sabure, arbun dursun bishere Apka-be wetchere, dchokderengge waka; chokome Apka-na tumen dchaka-i Edchen-Da-de wechere dchokderengge; olkoro ginggulere ten-de ishenara dchokode, gelhun-ako top-seme gisurerako; 'Dergi Apka,' 'Gosingha Apka,' 'Deserehe Apka,' sehepi. Utkhaï Edchenbe tukiyere-de, 'Edchen' serako, 'Terkin-fedchile,' 'Dergiyamun' seme hendure adali. Udu tukiyere gebulerengge adali ako bichibe."

"In adopting the ceremonies practised by the former emperors and kings, in their worship of Heaven,—ceremonies which have been called 'Kiao' and

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to any one what our private opinion be, but only to show what was the first impression made on a mind ignorant of the subject and totally unprejudiced, by the terms SHIN and SHANG-TE respectively, when found at their proper place.

'Se' by the learned, and are addressed to Shang-Te (for, as we know, the sepulchral tablet bears inscribed on it, 'To Shang-Te the Supreme Ruler'); the sacrifice is not offered to the material Heaven our eyes see; but to the real Lord of Heaven and Earth, and of all things in them. Only, that, through fear and respect, and in awe of his majesty, men dare not call Him by his real name; but adopt the terms, 'Sublime Heaven,' 'Benevolent Heaven,' 'Infinite Heaven.' In like manner as, when addressing the Emperor, we do not call him by his name; but we say, 'beneath the steps,' 'your footstool,' 'supreme tribunal,' etc. Although the expressions of respect are not all alike, yet, in reality, they mean one and the same thing."

For, says the Le-ke (c. ix.), **Ke TE yu kiaou king-che chih yay,** "the sacrifice offered to SHANG-TE in the open country, is in token of the highest veneration."

XI.

We again beg those of our readers, who have had patience to follow us thus far, to decide for themselves, from the above passages, which of the two, "SHIN" or "SHANG-TE," should be chosen to render אֵל "the Mighty," or אֱלֹהִים "the Awful," and Θεός the "Supreme" GOD, into Chinese? We cannot, of

course, pretend to judge of the actual and practical influence of "SHIN" or "SHANG-TE" on the Chinese multitude. We only judge from a few of the standard works, to which every educated Chinese may be referred and brought to book; and from which works the Chinese people affect to draw their religion.

These classical works, then, are our starting-point, in common with the Chinese; and we ask, anxious as we are to learn, whether "GOD" is to be rendered by "SHIN," which, by the showing of those standard authorities, expresses no "person," since it is a collective noun, but at best "a Deity" of an inferior rank; by "SHIN," which, on the testimony wrung from Dr. Morrison himself (Dict. vol. i. p. 184), seems "*to denote a sort of Spirits like the Roman genii or the Greek dæmons?*" Or is not the "MIGHTY GOD" to be expressed in Chinese by the "ONE supreme personal God" they have, who, according to their notions, rules in Heaven (see San-kiao-huen-lew, pp. 9-20), surrounded by his ministers, over whom he is Lord? In like manner as we worship our own GOD, the LORD OF HOSTS, who reigns and rules over the ministers of His will, over His Angels, and His Archangels, supreme.

And let no one exclaim at this comparison. It is only, "*Ἄγνωστος Θεός*"—*Ζεύς* "*ἐκ τοῦ καὶ γένος ἐσμέν*"—"*τοῦτον ἐγὼ καταγγέλλω ὑμῖν· ὁ Θεὸς ὁ ποιήσας τὸν κόσμον*," *κ.τ.λ.* It is, of course, comparing error with truth. But we, like our chief, St. Paul, ought also to try and discover in the error of others, every

approach to the truth we hold, and turn that to the best account, in favour of the truth, and not against it,—ἐν Θεῷ γε μὰν τέλος. SHANG-TE is already, by their own showing, Father, Lord, Governor, and Judge, who rewards the good and punishes the wicked; who is touched by righteous deeds, and incensed at evil ones. What remains for us to do? No more, but, at the same time, no less than what St. Paul did at Athens, and at Lystra. We have to declare to the inhabitants of China, that he "whom they thus ignorantly worship," and not one of the innumerable spirits infinitely below him, is, in fact, "the God who made the world and all things therein"; seeing he is, as they believe already, "Lord of Heaven and Earth."

For, why did the inspired Apostle, whose example we may safely follow, preach "Ἄγνωστον Θεόν"—τὸν ΔΙΑ, and not τὸ τεθρυλημένον "ΔΑΙΜΟΝΙΟΝ" of Socrates, which was as familiar as "Ζεύς" to the audience on Mars'-hill, if "SHIN," and not "SHANG-TE," be GOD? Because, as they now have in China, so also at Athens and at Lystra, St. Paul's hearers had fixed notions of their "ἑνὸς θεοῦ βασιλεῶς καὶ πατρός,"—whereas, in the Middle-kingdom, as regards "SHIN," in like manner as of old in Greece, "περὶ μὲν δαιμόνων—ἦν ἐνταῦθα τὸ μὲν ὄνομα, δῆλον, ἡ δὲ οὐσία, ἀφανὴς, ἡ δὲ δύναμις, ἀμφισβητήσιμος." (Max. Tyr. λογ. α.) But, as we see that the Athenians accepted at once the personal attributes of Ζεύς, announced by St. Paul, so also will the people of China more rea-

dily, and also more easily, receive, how "SHANG-TE," their "personal," though "invisible" Supreme God, who is in "Hwang-T'heen," Imperial Heaven, can be their Creator, their Maker, their Preserver, their Deliverer, their refuge in time of trouble. And they will learn to consider him no longer as they have always done, in the light of "a Lord," or of "a Father" only; when they, like Aquila at Athens, know Him as "their FATHER who is in Heaven, through His Son JESUS CHRIST their Saviour, who is One with Him and His HOLY SPIRIT, GOD blessed for ever. Amen!" But, we think, we may affirm, if it were only from the examples brought forward, that the Chinese never can or will believe all that of "SHIN," who is "τὸ Δαιμόνιον," perhaps "Δαίμων," and not "Ὁ ΘΕΟΣ."

However zealous and well-meaning Missionaries in China may be, they must be sensible of the fact, that they can not coin a new system of their own, and force it upon the people, as if these had never before had any idea of "a Deity." Preachers of the Gospel there, have to deal with a teeming population of sharp, clever, intelligent, sceptical, not naturally devout or religious, but often very learned men, who can claim a national individuality of more than four thousand years; and they have to teach those people through the medium of words in the language, that have become old and hoary in their own intrinsic meaning. This, of course, can not be changed at once to suit a particular purpose. We ought not,

therefore, to delude ourselves so far, as to suppose that the people of China will, as a matter of course, bow to a few scattered emissaries, of a more florid complexion, perhaps, but still from foreign, and, therefore, despised nations. For a missionary "mixes" among the people; he does not "blend" with them. To the Brāhman, proud of his archaic ancestry, the missionary is "**Mlechch'ha,**" "a babbler," who speaks a jargon, and not his own sacred idiom, the mellifluous Sanscrit. To the supercilious Chinese, he is "**Fan-kwei,**" a "foreign devil," or, at least, "**Wai-jin,**" "*βάρβαρος*," "a 'man' from without," who (Ming-hien-dsi, p. 5) "is held cheap, although a 'thing' from afar may fetch a high price." This inferior position is especially felt when those messengers do not present a united and well-trained company, under one head, and acting in one spirit; but, on the contrary, differ as much from one another in dress and discipline, as they do in mind and creed,—one stoutly denying the truth of what his neighbour affirms is the only way to Heaven.

For, granting that such a strong-hold as the Chinese mind might, under exceptionable circumstances at God's bidding, be invested and taken like Jericho, the besieging force should, at all events, be as close and compact as the Israelite army was around the walls of the city "fenced up to Heaven." And "native" preachers of influence, wherein the strength of a mission lies, should be secured from within the citadel to make it surrender. For a missionary may,

indeed, from without, and with a foreign accent, "harangue" the people on the wall, but a native preacher from within, will alone "persuade" them to yield.—A few sharp-shooters only, and in their own strength too, we know, did no great things at Ai.

In like manner, we cannot expect that, unless God work a miracle in our favour, the Chinese, proud of their ancient institutions, will, on the strength of what a few strangers say, give up at once, prejudices, if you like, but still, associations, a creed, and notions, well-nigh four thousand years old. Would we do so, under similar circumstances? Assuredly not. We ask the question, not, indeed, as doubting the sole efficacy of God's help,—for "without Him we can do nothing," and He "hath chosen the weak things of the world to confound the things which are mighty," —but we ask it, because nothing is easier than for "*self*," in every shape of "will" or "way," to creep in under the bright covering of "the will and glory of God." Like the ghost of Samuel under the witch's wand, "*self*" rises at every man's bidding before him, and is to him as a god. So that even while engaged in God's service, we may come in our own name, and deliver our own message. Even then, we may ascribe to His august Rule, actions and words for which we shall one day blush in His presence. Let us, then, see, that in all things we act by His will alone. For, undoubtedly, our only way to secure God's assistance, or even to dare look for His blessing on our labours, is, first to place

ourselves in a fit state to receive either. We must, as the Holy Apostle says, "stand fast in one spirit, with one mind, striving *together* for the faith of the Gospel." "*Ὅθεν πρέπει ὑμῖν συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ*," says St. Ignatius (ad Ephes. iv.), "*τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον, τοῦ Θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ. Διὰ τοῦτο ἐν τῇ ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ἄδεται.—Χρήσιμον οὖν ἐστιν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶναι, ἵνα καὶ Θεοῦ πάντοτε μετέχητε.*" For, says a still higher authority,—"*Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης*"; would we might add in truth, "*ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων*"!—Then "God, even our own God, shall give us His blessing," and "prosper our handy-work." Then the hope of Heaven among men will appear no longer in the languid throb of intermittent life, but in the continual flow of vital energies, gushing as from the heart into the remotest channels of the Earth,—CHRIST Himself being the Head of His body, the Church.

We have, then, no choice but, as St. Paul did at Athens and at Lystra, to take the people of China as we find them, and to make the most of what they have already that is available towards a more perfect knowledge of the truth. This is evidently our only chance or hope of success; especially when we find that their religion has, in form, many points in common with our own,—one personal God, supreme over all—Father—who has a Son, and rules in Heaven over His ministers and a multitude of Spirits, "who

bringeth low and lifteth up" whom He will; and rewards or punishes whom He pleases. One who is worshipped alike by the Taouists (see Lao-tsze, c. iv.), by the Joo, or disciples of Confucius (see Ch.-yung. c. xix.), and even by the Buddhists (see the order given by the Emperor Kien-long, relative to the offerings to be made to "Shang-Si" (*i. q.*, Shang-Te), apart from all other "gods"—"in ædicula Deus unicus."—(Rituel Mandchou, p. 27, and the special rites thereof at p. 45.)

No! we do not believe that a million copies of the Bible, with "SHIN" in it as a substitute for "GOD," would carry with them to one educated (but as yet unconverted) Chinese, who adores antiquity (and those are the men to be won first, if possible), the weight of either that single passage of the Shoo-king (book i.), where Shun is said to have sacrificed *first* to SHANG-TE; and only *after* he had worshipped inferior divinities, to have glanced at the "host of SHIN," or "Spirits," all round; or the warning of the wicked Show, "who refused to serve SHANG-TE, SHIN, and Ke," in due order (book iv. 1). A Chinese only knows, and believes in, SHIN (if he believe at all), as he sees it thus 神, in his copy of the classics; or in its more primitive form, as it stood engraved on the bamboo-tablets of the Canon of Yaou. Every attempt to qualify "SHIN," either by "**Shang,**" "High," or "**Choo,**" "Lord" ("Shang-Shin" and "Choo-Shin," as in Dr. Morrison's translation), only adds to the ambiguity of the original term, which,

if it can ever be made to mean θεός, "a god" (θεὸς ξυλινός), can not possibly be brought to stand for ὁ Θεός. For, be it remembered, "SHIN" is not susceptible of either article, or of any other defining affix; and being itself a collective noun, it never once conveyed the "unity" originally taught in "DEUS" or Θεός.

Clearly, then, the only term available for "ὁ Θεός," the one God—GOD, is the name by which alone the Chinese express their belief in the "Unity of Power and of Worship," namely, SHANG-TE, ὁ Ὕψιστος. **Ke TE yu kiaou king-che chih yay!** "The worship of SHANG-TE in the open country is the greatest act of adoration"; and—"**foo le pen yu TA-YIH,**"—those rites have for their origin the "great Unity" says the Le-ke (c. viii.). He stands as high-exalted over SHIN in the mind of an educated Chinese, imbued with classical lore, as, at Rome, he who said of old,

"Vos quoque, plebs Superûm, Fauni, Satyrique,
Laresque,
Fluminaque et Nymphæ, semideûmque genus,
Denique ab antiquo Divi veteresque novique,
In nostrum cuncti tempus adeste, Chao!"
(Ov. Ibis. 81, *sq.*)

or as the LORD MOST HIGH does in our own mind over the "powers of the air" and their "prince." For, as we have seen, the real meaning of "SHIN" (witness also Dr. Morrison, p. 804, vol. i.) as a noun, in

classical Chinese is, "Power," or "Spirits" of the air. So that "**Shang-Shin**" can only mean the "Highest SHIN"; that is, "**Shin-kiun**" (Taï-Shang. ad in.) which means, "the Prince of the power of the air."

We think, therefore, that in forcing upon the Chinese the term "SHIN," as it seems to us, a mere mockery of the abundant and overflowing meaning of EL, ELOHIM, and *Ὁ ΘΕΟΣ*, in the sense of "God," which it never had, and which is quite our own, we needlessly put a stumbling-block in the way of the heathen whom we wish to bring to the knowledge of the True God. We do worse. We foster among them their own polytheism. And while, at the outset, we thus undo with the left-hand what the right-hand does, we do not sufficiently consider, that we may be sowing the seed of division, if not of future sects, and, perhaps, of heresies, among the still unsuspecting people of China.

For SHIN is only a vassal-prince. If we set him up against his liege sovereign "SHANG-TE," we set up *δαίμονα* for *τὸν Θεόν*;—one of the "plebs cœli," "divum," pro "DEO." And we do little else in the eyes of an educated Chinese, than play the war of the Titans against him who—

> "Divosque mortalesque turbas
> Imperio regit UNUS æquo."

XII.

We do not presume to think that our—sometimes free—rendering of the above passages, fixes irrevocably their meaning. For it is impossible, without native teaching, and with only a very scanty supply of Chinese books, to acquire more than a moderate knowledge of the classical "koo-wèn"; and as to the spoken language, the country air does not of itself, like that of Nan-king, tend to infuse much "kwan-hwa" into the system. At the same time, we may hope that the portions in our rendering with which our betters may, perhaps, find fault, do not essentially bear on the most important point,—which is, the meaning and acceptation of SHIN and of SHANG-TE. To us, therefore, it would appear, that no other conclusion can be drawn from the examples brought forward than this:—that SHIN in Chinese corresponds to τὸ Δαιμόνιον, or to Δαίμων, and is only seldom applicable to θεός, in Greek; while SHANG-TE alone represents EL, ELOHIM, and Ὁ ΘΕΟΣ.

For we have seen that—

1) SHANG-TE is ONE, over all, Supreme: so is EL and ELOHIM: so is also Θεός,—not only in its original meaning, but in its acceptation in Greek writers. See above, p. 126; and also, for instance, Orac. Sibyllina (Procem. and lib. i. 1, *seq.*)—

Εἷς Θεὸς ὅς μόνος ἄρχει, ὑπερμεγέθης ἀγένητος.
Ἀλλὰ Θεὸς μόνος εἷς πανυπέρτατος, ὅς πεποίηκεν
Οὐρανὸν, ἠέλιόν τε, κ.τ.λ.

and Orpheus (fr. ii.)—

Εἷς ἔστ' αὐτοτελής, αὐτοῦ δ' ὑπό πάντα τελεῖται
οὐδέ τις ἔσθ' ἕτερος.—

In Homer, the "individual god" of the Greeks, *Ζεὺς* —"theologice sic vocatur summus deus," says Damm, is :—"*Πατὴρ ἀνδρῶν τε θεῶν τε*,"—"*ὅστε θεοῖσι καὶ ἀνθρώποισι ἀνάσσει.*" Il. *β*. 669. "*ὑψίζυγος, αἰθέρι ναίων*," δ. 166. "*μέγας βασιλεύς*"—"*ὕψοθι ἐών*"—"*ὕπατος θεῶν καὶ ἄριστος.*" *τ*. 258, etc.

Callimachus addresses *τὸν Δία* (in Jov. 91) as—

χαῖρε μέγα, Κρονίδη πανυπέρτατα, δῶτορ ἐάων
——σὺ δ' οὐ θάνες· ἐσσὶ γὰρ αἰεί.

and Cleanthes (Hym. in Jov. 2, 7)—

Ζεῦ, φύσεως ἀρχηγὲ, νόμου μέτα πάντα κυβερνῶν
χαῖρε —
σοὶ δὲ πᾶς ὅδε κόσμος ἑλισσόμενος περὶ γαῖαν
πείθεται, ᾗ κεν ἄγῃς, καὶ ἑκὼν ὑπὸ σεῖο κρατεῖται.

and among later writers, Lucian (Philopatr. 12) says,—

ΚΡΙΤ. Καὶ τίνα ἐπομόσομαί γε ;
ΤΡΙΕΦ. Ὑψιμέδοντα θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα,
Υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον,
Ἕν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία,
Ταῦτα νόμιζε Ζῆνα, τὸν δ' ἡγοῦ Θεόν."

2) As SHANG-TE is "Supreme," so also he is worshipped—

a) The *first*, and before all other deities (see above, pp. 167, 168;) and Le-ke, (c. vi.). "Command the people"—"**wo-puh hwei chuh ke le i k'hing Hwang-T'heen-SHANG-TE; ming-shan; ta-ch'huen, sse-fang-che-SHIN,**" etc.—"not to hesitate to contribute with all their power to the worship of the Imperial Heaven, SHANG-TE; to that of celebrated mountains; of great rivers; and of the SHIN of the four quarters," etc. (ibid. c. viii. etc.). That sacrifice takes place in the open country (sub dio), in order "to establish the Rule (or Authority) of Heaven" (see above, p. 133; and Le-ke, c. viii.). In consequence of that sacrifice, "the winds blew and the rain fell moderately" (c. ix.). The object of those rites is the "**Ta-yih,**" or "great unity"; and they are "graduated from those ordered for SHANG-TE, downwards, to the ceremonies intended for the worship of the tutelary gods, of the hills, of the rivers, and of Shin" (c. viii.). That worship of SHANG-TE—"**ju keaou king-chih che yay**"—is performed in the open country in token of the highest possible veneration" (c. ix. ad f.); and the victim appointed for that sacrifice is an ox, purified by a certain process;* whereas any kind of ox may be offered to ancestors. This is intended, says the Le-ke, to show the superiority of the Deity over the

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* Compare "*'IουFε κρ̀απουFι τρε βουφ φετου*"—offer three oxen "Jovi Grabovi" (Iguvinian tab. iv. 6, 2, *sq.*). They were "*τρ̀εφ βουφ καλερ̀ουφ*," "tres boves

kwei, or "souls of men" (c. x.). That sacrifice again brings happiness, if duly performed (c. xvi., and xxiv.), or misery if it be neglected (c. xxvii.).

b) The rites of the worship of SHANG-TE are always conducted by one man, set apart for that purpose, viz., by the "T'heen-Tsze"—"Son of Heaven," the Emperor (Le-ke, c. v.), who, being thus set apart by Heaven, says of himself (c. ii.) "Yu yih jin"—"I am one man," *i. e.*, "alone of my kind!" The Emperor is thus both the High Priest, the King, and the Prophet of his people; for he alone has the power (Ch. Yung. c. xxviii. 2), to enforce the rites and ceremonies of that sacrifice, which, he alone also, can offer before going to battle (c. v.), while his officers preside over the worship of inferior deities. He

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candidi" (comp. Liv. xxii. 10,—"bubus Jovi trecentis, multis aliis divis bubus albis," and Sibyll. Or.—

> *Ζάλευκοι ταῦροι δὲ Διὸς παρὰ βωμὸν ἀγέσθων*
> *Ἤματι, μηδέ τε νυκτί—*)

or at other times one only (Ig. tab. v. 6, 24): "*Ἰουπατερ̣, Σαζε, τεφε εστου Fιτλου,*" "Jupiter, Saùsi, tibi esto vitulo"; and v. 4, "*IουFε πατρ̣ε βουμ πε̣ρακνε,*" "Jovi Patri bovem castum," etc. He, like Shang-Te, was worshipped the *first* (ibid. tab. ii. 22, *sq.*): "*IουFε Πατρ̣ε πρ̣ουμου ἀμπεντου,*" "Jovi Patri *primum* rem divinam facito" (see Grotefend. Rud. L. Umbr. iii. 19, *sqq.*).

regulates that worship, and conducts it, dressed in his robes, and in other suitable apparel (Chow-Le, pp. 13, 89, ed. Gingell), made of a particular silk, for the manufacture of which the Empress herself gathers mulberry leaves in the third month of Spring (Le-ke, c. vi.).—It is only "**Shing-jin wei neng heang TE**"—a "holy man," a "man eminent in virtue," who can suitably worship SHANG-TE: and we read (c. xxiv.), that so great was the piety of the Emperor T'ang,—"**kih che-che SHANG-TE**"—that it gradually reached SHANG-TE unhindered (by any sinful actions),—"**She che TE ming shih ju kew kwo**"—and that, as a reward for his devout conduct, TE ordered that T'ang should become the pattern of the whole empire.

We may compare the salient points in the worship of SHANG-TE, as distinguished from that of SHIN, and of other inferior deities, with the worship of *Θεός* or *Ζεύς* among the Greeks; and we may then see which comes nearest in dignity and importance to the service rendered *τῷ Θεῷ*, or to אֱלֹהִים, ELOHIM, in Holy Scripture.

3) SHANG-TE, like EL, ELOHIM, and *Θεός*, dwells in Heaven (see above, p. 169), which is, "*οἶκος θεῶν μακάρων*." Orph. H. iv. "*μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεί*." Hes. Th. 128. "Spatium cœli domus." Lucr. ii. 1109. "Palatia cœli" (Ov. M. i. 175), etc., where "*ἔστι μέγας ἐν οὐρανῷ Ζεὺς*" (Sophoc. El. 174); and *Θεός* (Orph. fr. ii.)—

— ἔστι δὲ πάντως
αὐτὸς ἐπουράνιος, καὶ ἐπὶ χθονὶ πάντα τελευτᾷ.

And as to our God, אֵל עֶלְיוֹן, "The Mighty—Most-High,"—הַאֻמְנָם יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ,—will He really dwell on the Earth? For behold the Heavens "are His dwelling-place," and the Heavens of Heavens cannot contain Him who yet—הַמַּשְׁפִּל לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ—"humbleth Himself to behold what is in Heaven and on the Earth."

4) "Heaven," T'heen, as abode of "Shang-Te," is called "Imperial" (Shoo-k. iv. 9, 11; and Le-ke, c. vi.), "*κοσμοκράτωρ*"—"*πανυπέρτατε δαίμον*!" Orph. H. iv. Thus, *e. g.*, as abode of "Elohim," Dan. iv. 23, מִן־דִּי תִנְדַּע דִּי שַׁלְטִין שְׁמַיָּא, "until thou hast learnt, O king! that the Heavens rule"; and, Eccl. viii. 4, אִתְגְּזַרוּ מִן שְׁמַיָּא, "they are decreed from Heaven."

5) Heaven is identified with Shang-Te, with El, Elohim, and ὁ Θεός, and thus, as it were, personified (see above p. 130; and Le-ke, c. ii. viii. etc.; Ch. Yung. c. xx. 7, etc.) "Initio primus in terris," says Euhemerus, "imperium summum Uranus habuit" (Ennii rel. p. 65, ed. Gil.); and Hes. Th. 45.

θεῶν γένος—
—οὓς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτεν, κ.τ.λ.

Plato, Tim. sec. 15, etc.; and St. Luke, c. xv., *πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου.*" And Æsch. fr. i. 96, "*Ζεύς ἐστιν αἰθὴρ—Ζεὺς δ' οὐρανός,*" *κ.τ.λ.* (Comp. Job xxii. 12, הֲלֹא־אֱלוֹהַּ גֹּבַהּ שָׁמַיִם.) And for that reason,—

6) "Heaven," T'heen, is worshipped

a) as abode of SHANG-TE, and with him (see p. 169; and the Shoo-king throughout). Le-ke (c. x.), **ts'heu tsae ju Tih, ts'heu tsae ju T'HEEN. She i tsun T'HEEN, eul ts'hin Tih yay.** "We receive our wealth from the Earth, and our laws from Heaven. We ought therefore to obey Heaven, and to feel attached to the Earth." We read further, that SHANG-TE is worshipped in the open country, "for the express purpose," says the Le-ke, c. viii., **so-i tching T'HEEN-wei yay,** "of establishing the Rule (or Majesty) of Heaven." (See also, c. v.)*

b) "Heaven" is worshipped as abode of Θεός or

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* The name and worship of "T'heen," Heaven, seems to have passed from China into the neighbouring countries. Thus, "**T'heen-li,**" "Reason of Heaven," "Providence," became, probably, "**Tañ-ri,**" when roughly pronounced by the Uighurs, and adopted by them to denote both "Heaven" and "God Most-high." "**Tañ-ri**" is also used in Uighur as an adjective, very much like "**Shin**" in the Chinese "**Shin-niu,**" "διὰ γῦναι"—"δαιμόνιος ἀνήρ"—"divus Augustus," etc., to mean "Heavenly," or "divine." For instance, we read in petitions from the inhabitants of Chamul to the Emperor of China, "**Tañ-ri khakhan serintchib ('lan-min') neder ma.**" "The heavenly Emperor will graciously accept," etc. (See Klaproth's Spr. u. Schr. der Uighuren, pp. 9, 28, 29; and A. Remusat's Ll. Tartares, lang. Ouigour.)

Ζεύς. Euhemerus (l. c. p. 67) says: "Ibique in eo monte (Panto) aram creat Cœlo, primusque in ea ara Jupiter sacrificavit; in eo loco suspexit in cœlum* quod *Οὐρανός* nominatur; idque Jupiter, quod æther vocatur precans primum 'Cœlum' nominavit; eamque hostiam quam ibi sacravit, totam adolevit." And Orpheus (H. iv.) *Οὐρανοῦ θυμίαμα, λίβανον*, as quoted above, says (*Γαῖαν Οὐρανόν τε προσκυνῶν*—Æsch. P. 491).

> *Οὐρανὲ παγγενέτωρ—πανυπέρτατε δαίμον*
> *κλῦθ', ἐπάγων ζωὴν ὁσίην μύστῃ νεόφαντῃ*, etc.

c) "Heaven" is "taken to witness," as abode of ELOHIM. "This day I take to witness—הַעִדֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת־הָאָרֶץ—Heaven and Earth against you," said Moses to the children of Israel (Deut. iv. 26; xxx. 19; xxxi. 28).

7) SHANG-TE, like ELOHIM and *ὁ Θεός*, rules in Heaven, surrounded by his ministers (see Kan-ing-pien, pp. 10, 11; and "San-kiao huen-lew," pp. 9-20). They are inferior to him, for he alone is "**Shang,**" Supreme, over them. And as regards ELOHIM and *ὁ Θεός*, those inferior Spirits or gods are either their creatures, or their offspring. Porphyrius (in Stob. Ecl. Phys. i. 2, 53) says: "*τὸ δὲ πλῆθος τῶν θεῶν ἔργον*

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* Comp. the Chinese Emperor, ascending a high hill to worship Heaven, etc. (Le-ke, c. ix.; and Vitringa in Is. ii. 899, A.)

ἔστι τοῦ δημιουργοῦ, ἅμα τῷ κόσμῳ γενόμενον." *Θεός* addresses them (Plato Tim. sec. 16) thus:—"*θεοί θεῶν, ὧν ἐγὼ δημιουργὸς πατήρ τε ἔργων, ἃ δι' ἐμοῦ γενόμενα ἄλυτα ἐμοῦ γ' ἐθέλοντος.—μιμούμενοι τὴν ἐμὴν δύναμιν περὶ τὴν ὑμετέραν γένεσιν,*" *κ.τ.λ.* "Nam ministros regni sui Deus genuit," says Seneca (in Lact. lib. c. v. vii.), and Manu (Sanhita, i. 22)—

karmatmanan-cha devanan so ⸗ srijat pranimam Prabhu:।
sadhyanan-cha ganam suk'hsman jagyan chaïva sanatanam.।।

"The Supreme Ruler created a host of gods, endowed with principles of action and with living souls; as well as a number of subtle genii, and also the perpetual sacrifice." That "plebs cœli," "*πλῆθος θεῶν*," those "ministri regni dei," are in Holy Scripture, the בְּנֵי אֱלֹהִים, Gen. vi. 2; Job i. 26, etc. (rendered in Chaldee by בְּתֵי מַלְאֲכַיָּא, "legions of Angels"), and the צְבָא הַשָּׁמַיִם, "*στρατία οὐράνιος*," St. Luke ii. 13. They are mentioned in Carm. Samarit. c. iii. 8, as ·ⱭⱯⱭⱭⱯⰽⰽ ·ⱭⰳⱯⱭⱯⰾ, "copiæ divinæ" (frequently alluded to by the Sabæans in Lib. Adami, as ⡀⡁⡏⡉⡀ "genius," from ⡀⡁⡋ "to excel," (Psalm ciii. 20,—"Angels that excel in strength"); as, *e. g.*, lib. i. p. 174, ⡀⡁⡏⡉⡀ ⡍⡀⡓⡀⡉⡀ ⡀⡁⡓⡀⡉⡀ ⡀⡁⡍⡀⡓⡀⡉⡀—"Thou Genius, harbinger of life, thyself ready, and making others ready also," etc.); and the ⰽⰽⰽⰽⰽⰽⰽ "Potestates," *ἐξουσίαι*, Carm. iv. 8. They are the *ἄγγελοι τοῦ θεοῦ*,"—in one sense "*ἥρωες ἀγαυοὶ* (Pyth. Aur. c. 2), on which Hierocles remarks:—"*τοὺς δὲ αὐτοὺς καὶ δαίμονας*

ἀγαθοὺς καλεῖν ἔθος, ὡς ὄντας δαήμονας καὶ ἐπιστήμονας τῶν θείων νόμων.—Ὅθεν καὶ 'Θεοῦ παῖδες'· οἱ ἥρωες εἰκότως ἐπευφημοῦνται." They are, as the Clarian Apollo said at Colophon (Orac. v. ed. Gall. p. 14; Lact. lib. i. c. 7):—

—"*μικρὰ δὲ θεοῦ μερίς ἄγγελοι ἡμεῖς.*"

who, (Orph. fr. iii. p. 454, ed. H.; and Euseb. Pr. Ev. p. 686, ed. Col.) around *θεοῦ*—

—"*θρόνῳ πυρόεντι παρεστᾶσιν πολύμοχθοι*
ἄγγελοι οἷσι μέμηλε, βροτοῖς ὡς πάντα τελεῖται."

and stand "*ποτὶ πρᾶτον Θεὸν καὶ νοατόν,*" says Onatas, "*ὥσπερ χορευταὶ ποτὶ κορυφαῖον, καὶ στρατιῶται ποτὶ στρατηγόν*" (Stob. Ecl. Ph. i. 2, 28),—"*στρατία θεῶν τε καὶ δαιμόνων*" (Macrob. Sat. i. 23). They are (Orph. fr. iii. 3) subject to him,—

"*δαίμονες ὃν φρίσσουσι, θεῶν δὲ δέδοικεν ὅμιλος·*"

and they obey (Aristoph. Nub. 555)—

"*Ὑψιμέδοντα μὲν θεῶν*
Ζῆνα τύραννον——"

a) As regards ELOHIM, we read in his word, "The Scripture of Truth," of the *ἀρχαὶ καὶ ἐξουσίαι ἐν τοῖς ἐπουρανίοις* (Eph. iii. 10; comp. with Asc. Isaiæ v. vii. 9); and that even *πλῆθος* (St. Luke ii. 13), "a multitude" is but a small band of that Heavenly Host. We are told of שַׂר־צְבָא־יְהוָה, "The Prince," or "Captain of that Host" (Josh. v. 14);—of "Cherubim" (Psalm lxxx. 1; xcix. 1)—فرشتگان نزدیک

—من مقربين, "who stand nearest to God" (Hyde, Rel. V. P. p. 262);—of "Seraphim" (Is. vi. 1-7);*—of "Archangels" (1 Thess. iv. 16; St. Jude, 9; Rev. xii. 7);—of "Watchers" (Dan. iv. 10, 17, 20);†—

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* The Eastern Church teaches that Angels are arranged in three *διακοσμήσεις;* each of which contains three *τάξεις.*—I. *τὰ Χερουβὶμ, τὰ Σεραφὶμ, καὶ τοὺς Θρόνους.*—II. *τὰς Κυριότητας, τὰς Ἐξουσίας, τὰς Δυνάμεις.*—III. *τὰς Ἀρχὰς, τοὺς Ἀρχαγγέλους καὶ τοὺς Ἀγγέλους.* (See Metroph. Critopuli Conf. p. 52), or, "*ἐν ἐννέα χοροὺς διαιροῦνται, καὶ οἱ ἐννέα τούτοις εἰς τρεῖς τάξεις*" (Confessio Orthod. p. 80, ed. Kimmel). It is in accordance with these hierarchical orders in Heaven, that the same Church praises God, for that He has also in His Church upon Earth, "chosen faithful men to do His will; ... —and having distinguished their several orders one from the other, has made them 'superior' and 'inferior' (middling) according to the number of the nine orders of Angels." (Codex Liturg. Eccles. Univ. ed. J. A. Asseman. v. ii. pp. 13, 49, 74, 132, 137, etc.; but see especially the learned note of J. Morinus, in the Appendix to that volume.)

† We read in Dan. iv. 10, 20,—וַאֲלוּ עִיר וְקַדִּישׁ מִן־שְׁמַיָּא נָחֵת, "Behold a Watcher and a Holy One were coming down from Heaven;" and v. 14,—בִּגְזֵרַת עִירִין פִּתְגָמָא וּמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא, "This

of an "innumerable company of Angels" (Heb. xii. 22; comp. Asc. Is. ix. 6), whose honour and privilege is, as Seberianus (Hom. i. ad. f.) says:— "պատիւ Հրեշտակաց առաքիակաց կայանք," "to

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matter is by the decree of the 'Watchers,' and the demand by the word of the Holy Ones." (A. V.) Whether or no, those "Watchers" were a Zendic notion (see Rhode, die Relig. des Zend-V. p. 332, 341, *sq.*), we find them mentioned very frequently among the Rabbis, and in the early writers of the Eastern Church. They were מלאכי והימה הקדושים, says R. Saad. B. Ga'ou, called עִירִין "Watchers" (Gesen. l. c.), according to S. Ben. Melech,—סהיה ער לשונם— "because עִיר is always on the watch" (Hyde de V. P. Rel. p. 269). We cannot find that, as Winer (Real-Wort. l. c.) and Gesenius (l. c.) say, they have much in common with the "Farohars," or "Fravaharis," of the Zend-Avesta. But their office seems rather to correspond with that of the מַלְאָךְ מֵלִיץ in Job xxxiii. 23, which A. Ezra explains to be מלאך אחד הוא פקיד לשמרו והמבין סוד מערכו, "an Angel who frequents a man to preserve him from evil ('Angels,' comp. 'Serosch,' in the Z. Av.); and to make him understand the secret of his intricate walk in life." For, there is—יש לכל אדם מלאך מלין יסר מזלו שהתפלל עליו— "to every man an instructing Angel who directs his star (fortune), and who intercedes for him" (Eisenmeng. Entdekt. Jud. ii. p. 389; in Gesen. Thes. l. c.).

stand around the throne of God" (Rev. v. 11, vii. 11), "whom they worship" (Psalm xcvii. 7; Heb. i. 6; Rev. vii. 11); "and do His commandments, hearkening unto the voice of His Word" (Ps. ciii. 19, 20).

The word עִיר, in Dan. iv. 10, 17, 20, is rendered in the Arabic vers. by يقظان "vigil"; in the lxx., by εἴρ, which means nothing in Greek. This figures in the Coptic version of Daniel as ⲟⲩⲣⲏⲣ (ed. Tattam, p. 298), and ⲟⲩⲣⲓⲣ (ed. J. Bardelli, pp. 46, 47). In the Armenian version it is rendered by "զուարթուն," "watching," "vigil," ἐγρηγορός; which is exactly given in "bodriĭ" of the ancient Slavonic version. עִירִין "Watchers," are the "Γρήγοροι ἀλφιστῆρες" (of Orac. Sibyll, p. 90), the ትጉሃን "vigiles," often mentioned in the "Book of Enoch" (*e. g.*, c. xii.), said of "good Angels," ወአሉ : ገብረ : ምስለ : ቅዱሳን : ወምስለ : ትጉሃን : በመዋዕለ : ዚአሁ : : "And they did it all with the Saints and with the 'Watchers' in those days,"—of "fallen" ones (ibid. v. 5), ሄኖክ : ጸሐፌ : ጽድቅ : ሑር : አይድዕ : ለትጉሃን : ሰማይ : እለ : ኀደጉ : ሰማየ : : "O Enoch! scribe of righteousness! go and make known to the 'Watchers' that they have left Heaven," etc. It does not, however, occur, we believe, in the "Ascension of Isaiah," which is a book of a probably very early date; nor yet in the "Didascalia Æthiopica;" except as an adjective applied to a "Bishop" (p. 25), etc.

"Sed Vigiles," says J. Morinus, "Syris post Da-

Further, we may take comfort from the thought that they are all ministering Spirits, sent forth, by our Heavenly Father, "to minister for them who shall be heirs of salvation" (Heb. i. 14). "αἴροντες

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nielem sunt celeberrimi." In the Lib. Adami, ܥܝܪܐ generally means "a guardian Angel" (as, *e.g.*, lib. i. p. 148)—"How shall we speak of the superiority in ܦܩܝܥܘܬ ܟܝܢܐ ܕܥܝܪܐ ܦܪܚܐ ܡܢ ܡܠܬܐ ܕܪܘܚܐ ܐܡܠܠܐ nature of the guardian Angel who goes about, over that of the word of a Speaking Spirit?" and ii. 318, etc. In a Syriac Liturgy, quoted by J. Morinus (in Appendix ad vol. ii. Codic. Liturg. Eccles. Univ. p. 242), we read that the choir of "Watchers" is higher in rank than even the Cherubim and Seraphim. ܡܟܝܠ ܡܢܗܘܢ ܚܙܝܬܗ ܘܠܐ ܡܨܝܢ ܠܗ ܠܪܒܘܬܗ. ܣܪܦܐ ܠܘܬ ܕܐܫܬ ܓܦܝܢ. ܘܟܪܘܒܐ ܕܐܪܒܥ ܐܦܝܢ. ܗܠܝܢ. ܡܪܟܒܬܐ ܛܥܝܢܝܢ ܘܕܢܚܘܪܘܢ ܒܗ ܠܐ ܡܡܪܚܝܢ. ܥܝܪܐ ܕܡܫܡܫܘܬܗ ܠܐ ܕܡܟ ܘܦܘܪܫܗ ܐܢܫ ܠܐ ܡܨܐ ܠܡܦܫܩܘ "God is far from the sons of men in appearance, and they cannot comprehend His majesty; nor yet the Seraphim with six wings, nor the Cherubim with four faces. These carry his throne, and dare not look at Him. But as to the Watcher who never slumbers, no man can describe his office." This order, however, varies, even in the Syrian Church.

In S. Ephræm, H. vii. "adv. Scrutatores," God is called ܡܪܐ ܕܥܝܪܐ "The Lord of the Watchers,"—

ἡμᾶς καὶ κουφίζοντες πρὸς τὴν θείαν πολιτείαν ἀπὸ τῆς ἐν γῇ διατριβῆς—καὶ ἐκφαίνοντες καὶ διαγγέλλοντες ἡμῖν τοὺς πρὸς εὐζοΐαν κανόνας," says even the heathen Hierocles (com. in Aur. Carm. iii. 2). And, lastly, we ought to take warning, and live in awe of that cloud of unseen witnesses, who at present, either grieve or rejoice over us, according to our walk in life. For we shall one day see them face to face; and before them, assembled on high, our Lord Jesus—at whose ineffable name they bow (St. Luke, xii. 8, 9)—will either "confess" or "deny" us!

b) As regards the Greek notions of *Θεός*, we find that, as Joh. Lydus (de Mens. p. 52, ed. Roeth.) says: *Θεῶν δὲ (τῶν ἐν γενέσει) τριὰ γένη οὐράνιον, ἐπίγειον, καὶ τὸ μεταξὺ τούτων.*" "created gods are of three kinds:

H. iii. adv. ib. ܟܡܳܐ ܚܳܝܓܶܝܢ ܡܳܢܳܟ ܥܺܝܪܶܐ—"before whom the Watchers (are ashamed) veil their faces." (See also Sermo v. throughout.) Ibid. Can. Funeb. xv. 38, ܥܺܝܪܳܐ ܢܥܺܝܪܟ ܡܢ ܕܶܡܟܳܐ "a Watcher will awake thee out of thy sleep." See also Opp. T. ii. 455, 456; but especially 546, etc., and Severi Patr. lib. rit. p. 110,—ܠܗ ܕܡܪܡܪܡܝܢ ܥܺܝܪܶܐ ܘܡܠܐܟܶܐ ܠܗ ܡܫܡܫܝܢ, "praise belongeth to Him whom Watchers extol, and whom Angels serve," etc. S. Ephræm was followed or carried to his grave by Angels and "Watchers." (See Acta S. Ephræmi. Opp. v. ii.; and Assem. B. Or. v. i. 52, *sq.*)

of Heaven, of the Earth, of the middle space." "*ἡ ἐξουσία τοῦ ἀέρος*," Eph. ii. 2. "*ἐναιθέριοί τινες δυνάμεις*," (according to Plato, *ἄλογοι δὲ εἰσιν καὶ ἀσωματοι*)—*ἄγγελοι* (*οὐράνιοι*)—*ἥρωες* (*ἐπίγειοι*),—*δαίμονες* (*τῶν ἀμφὶ ἄκρων ἀπέχον*) (Hierocl. iii. 2). But over all those—"*ἀνωτάτω δὲ πάντων νοῦν ἐναιθέριον εἶναι Θεόν*,"—"God exists, a celestial mind above" (Stob. Ecl. Ph. i. 2), to whom they—"plebs Dei" (Ov. M. 1)—are subject. For (Orac. Vet. p. 43)—

"*Δαίμονες οἵ φοιτῶσι περὶ χθόνα καὶ περὶ πόντον,*
ἀκάματοι, δάμανται ὑπαὶ μάστιγι θεοῖο."

c) As regards SHANG-TE, we see him alone "**Shang**," supreme over the other five Te's or "elements," and over the inferior gods, who preside over the air, the land, and the sea. He alone is mentioned in the oldest annals of the Shoo-king, in the Le-ke, and in the works of Confucius; while the other Te's are not once alluded to in those books, and only in later and modern works. But the Earth, the air, and the sea, are in their turn peopled with innumerable "Spirits," some of which are of the Earth, and are called **She**, or **Shay**; and others of the air, and are called "SHIN."

"SHIN," then, in our opinion, is no substitute for EL, ELOHIM, and *ὁ Θεός*. As an "emanation" from Heaven, and as the "**Ling**" of the "**Yang**" principle, it answers to *Πνεῦμα* or *Δαίμων;* and, perhaps, not even to that. For *Δαίμων* is declinable, and like *Θεός*, both masculine and feminine: it may be either *ὁ* or *ἡ δαίμων, οἱ δαίμονες*, etc. Whereas SHIN does not even

possess the shadow of "personality" which exists in the masculine ὁ δαίμων; but it is indeclinable, and can take neither article, number, nor gender. The Arabic word جِنّ "genn," "genii," which, like SHIN, is a collective noun, or τὸ δαιμόνιον in a collective sense, seems to come nearest to it.*

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* As a collective noun, SHIN seems to correspond best with the well-known Arabic جِنّ "genii" (from جَنّ "to cover, hide; to be obscure and indistinct"). It is thus described by Djeuhari:—الجن خلوف الانس والواحد منهم جني يقال سميت بذلك لانها تتقي ولا ترى "(The race) 'genn' is opposed to man. One 'genn' is called جِنّي. The race of them is so named because they are dreaded and not seen." (See Ch.-Yung. c. xvi.) They, too, like SHIN are both "good and bad," *e. g.*, in the Coran (Sur. 72, 11, 14), one of them, says:—وانّا منّا الصالحون ومنّا دون ذلك كنّا طرايق قددًا "Behold, some of us are good, and some of us, on the contrary, are wayward," etc. The bad ones are called "Sheitān," as Djeuhari says:—الشيطان معروف وكل عات متمرد من الجن والانس والدواب شيطان What "Sheitān" means is well known. Every one, either among the "genn," men, or beasts, who is either rebellious or disobedient, is a "Sheitān," devil. (See H. Reland. de Rel. Muham. p. 185.)

XIII.

It is evident that, were it only for the writ of accusation against Socrates—"*ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει Θεοὺς, οὐ νομίζων, ἕτερα δὲ καινὰ Δαιμόνια εἰσφέρων*" (Xenoph. M. i. 1)—there existed a difference among the Greeks between *θεός* and *δαίμων;* although they were sometimes apparently taken one for the other, *e. g.*, Il. (*ρ'*. 98),—

"*ὁππότ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι*
ὅν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη," *κ.τ.λ.*

We have seen the original meaning of *θεός*, but what is that of *δαίμων* ?—hic, fateor

—"male laxus
In pede hæret calceus"——

So that, with Max. Tyrius (*λόγ. α'*) "*περὶ μὲν δαιμόνων ἀμφισβητῶν, λόγον λόγῳ φέρω, καὶ ἀνέχομαι τὴν στάσιν.*"—"*Φέρε,* (*λογ. κζ'*) *ἐρώμεθα τὸ δαιμόνιον—ὧδέ πως, κατὰ τὸν τοῦ Ὁμήρου Ὀδυσσέα·*—(Od. ζ. 150.)

— Θεός νύ τοι ἢ βροτὸς ἐσσί·—καὶ
"*Εἰ μέν τις θεός ἐσσι τοὶ οὐρανόν ἐυρὺν ἔχουσιν,*"
οὐδὲν δεῖ λόγων· ἴσμεν γὰρ τὰ σά·
"*Εἰ δέ τίς ἐσσι βροτῶν τοὶ ἐπὶ χθονὶ ναιετάουσιν,*"

ἆρα τοιοῦτον χρῆμα, οἷον ὁμοπαθές τε εἶναι ἡμῖν καὶ ὁμόφωνον, καὶ σύγχρονον, ἢ κατὰ τὴν δίαιταν ἐφέστιον τῇ γῇ, κατὰ δὲ

τὴν οὐσίαν κρεῖττον αὐτῆς; οὐ γὰρ σάρκες αἱ δαιμόνων φύσεις, κ.τ.λ.

But even "*τὸ ὄνομα*," is by no means so "*δῆλον*" as our author seems to think it (*λογ. ά.*) Is it from *δάω* or *δαίω*? "ut adeo *δαίμων* proprie sit 'distributor,' quod in deum et genios rectè quadrat?" (Et. Gr. V. Lennep) "aut ut Possidonius dicit—quia ex ætherea substantia parta atque divisa qualitas illis est?" Macrob. (Sat. i. 23.) Or rather, as Plato says (Cratyl. sec. 33, ed. Bek.): "*Τοῦτο τοίνυν παντὸς μᾶλλον λέγει (Ἡσίοδος) ὡς ἐμοὶ δοκεῖ, τοὺς δαίμονας, ὅτι φρόνιμοι καὶ 'δαήμονες' ἦσαν, 'δαίμονας' αὐτούς ὠνόμασε*," *κ.τ.λ.** And Hesiod, Op. et D. 314: "*δαίμονι δ' οἷος ἔησθα*"—"*δαίμων* hic non est deus, sed 'peritus,' 'consultus.'"—Hesych.: "*δαίμων, δαήμων.*"—Et. M. pp. 35, 24: "*δαίμων ὁ αὐτοδίδακτος.*"—Archilochus in Plut. Thes. 5: "*ταύτης γὰρ κεῖνοι δαίμονές εἰσι μάχης*," etc. (See Göttling's note, l. c.) We confess, however, that at the risk of "*ὁποῖόν φασι τὴν γλαῦκα πάσχειν, πρὸς τὸν ἥλιον ἀμαυρουμένην*," "being thought an owl in broad daylight," "*εἰ γάρ τις*

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* Compare *δαήμων* with the Sanscrit "**D'HIMAN**," "sensible, wise, learned;" a name of Vrihaspati, the preceptor of the "gods," etc. Thus, in Nalod.—**tava shishyena d'himata,**" etc., "by thy clever pupil," etc. Or, compare according to Prof. Bopp. (Comp. Gr. v. i. p. 164, Eng. tr.), *δαίμων* with **ATMA**; which, in spite of the manifold virtues of the Æolic digamma, appears somewhat far-fetched.

ἐς τὰς Πλάτωνος φωνὰς ἐμπεσὼν ἑτέρων δεῖται λόγων—οὐδ' ἂν τὸν ἥλιον ἴδοι ἀνίσχοντα" (Max. Tyr. *λόγ. α'*)—we might wish for some other etymology for *δαίμων*; and one clearer than Plato's words.

Whatever, then, be the origin of "*δαίμων*," let us see in what respects it corresponds with SHIN in Chinese.

1) The primary meaning of *δαίμων*, as distinguished from *Θεός*, seems given in these words of an uncertain author (Stob. Ecl. Phys. lib. i. ii. 39):—"*Θεὸς μὲν ὢν ἐντι, καθάπερ ἐν ἀρχᾷ τῷ λόγῳ εἶπον, αὐτὸς γὰρ ἀρχὰ καὶ πρῶτον· θεῖος δὲ ὁ κόσμος,* καὶ τὰ ἐν αὐτῷ δινεύμενα πάντα· ὡς ὁμοίως τε καὶ δαίμων ἐντὶ ἁ ψυχὰ, αὐτὰ γὰρ ἄρχει καὶ κινεῖ τὸ διόλω ζῶον.*" "God, then, exists, as I said in the beginning of my argument; for He is both the beginning and the first principle. The universe is of God (*θεῖος*), as well as whatever moves in it; while *Δαίμων* (the deity) is the soul thereof—('**Sarvagatam Brahma,**' 'the deity that pervades all things' Bhag. G. iii.)—for it rules and sets in motion the whole living world; which world, said Thales (Diog. L. lib. i. 1, 6), is *ἔμψυχος καὶ δαιμόνων πλήρης.*"

This acceptation of *δαίμων* exactly agrees with the

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* "*ἐποίησεν ὢν τόν δε τὸν κόσμον ἐξ ἁπάσας τᾶς ὕλας—ἕνα, μονογενῆ, τέλειον, ἔμψυχόν τε καὶ λογικόν·—οὔ ποκα φθαρησόμενον ὑπ' ἄλλῳ αἰτίω, ἔξω τῶ αὐτὸν συντεταγμένω θεῶ, εἴ ποκα δήλετο αὐτὸν διαλύεν.*" (Timæus Locr. de Anima M. p. 545, *sq.* ed. Gale.)

collective sense of "KWEI-SHIN," "*ψυχαὶ καὶ δαίμονες*" (Philo J. de Gig. 4), which, as we have seen (Ch.-Yung, c. xvi.), "you look for and cannot see! you listen to and cannot hear!"—"**t'he-wuh, eul puh ko ee! Yang yang hoo! joo tsae ke shang; joo tsae ke tso yew.**"—"they enter into the very essence of things and cannot be separated from it! Like the waves of the Ocean, in amplitude, they are above us, and they surround us on every side!" *Δαίμων*, then, corresponds not only to the Arabic جن, but also to the Vaidic "Vishwa-devās," or "**PE-SHIN**"; for, says Iamblichus (de Myst. sec. i. c. vi.): "*τίθεμαι δὴ οὖν τὸ μὲν δαιμόνιον φῦλον ἐν τῷ ἐνὶ πληθυνόμενον, καὶ συμμιγνύμενον ἀμιγῶς*," etc. It also partly agrees with the words of Seneca (Ep. lxv. 24),—"quem in hoc mundo locum Deus obtinet, hunc in homine animus; quod est illic materia, id nobis corpus est." And Lucan. (Phars. ix. 578),—

> "Estne dei sedes, nisi terra, et pontus et aër,
> Et cœlum, et virtus —
> Jupiter est quodcunque vides, quocunque moveris."

nam et "Jovis omnia plena." (Eclog. vi. 60.)

But here "Deus" is "animus"; whereas "SHIN," which "**t'he-wuh**" gives entity to the material world (like *δαίμων* the *ψυχὴ* thereof), is inferior to SHANG-TE (see Shoo-king iv. 1), as *δαίμων* (*ἡ ψυχή*) is to "*Θεὸς ὃς ἐποίησεν τὸν κόσμον ἔμψυχον καὶ λογικόν.*" "*Οἱ δὲ τὴν δαιμονίαν ἐπιστασίαν διαλαχόντες*," says Iamblichus (de Myst. sec. i. c. xx.), "*μοίρας τινὰς μεριστὰς*

τοῦ κόσμου κατατεινάμενοι ταύτας κατευθύνουσιν,"—(comp. "sse-fang SHIN," above, p. 149). "Ὅλως δὲ τὸ μὲν θεῖόν ἐστιν ἡγεμονικὸν καὶ προϊστάμενον τῆς ἐν τοῖς οὖσι διατάξεως," κ.τ.λ. For, let this important fact be well borne in mind, even if "SHIN" be granted to correspond, as it does, in Chinese ideas with ἡ ψυχὴ τοῦ κόσμου of Plato, or with his "πνεῦμα" (in Philebus), where he mentions "τὰ περὶ τὴν τῶν σωμάτων φύσιν ἁπάντων τῶν ζώων Πῦρ, καὶ Ὕδωρ, καὶ Πνεῦμα καθορῶμέν που καὶ Γῆν," that the comparison goes no further. For, he plainly says, "Ὅτι σμικρόν τι τούτων ἕκαστον παρ' ἡμῖν ἔνεστι καὶ φαυλὸν, καὶ οὐδαμῇ οὐδαμῶς εἰλικρινές ὄν." "that we are individually made up of a small, insignificant, and not particularly pure, portion of each of those four elements": and says again, "τὸ παρ' ἡμῖν σῶμα ἆρ' οὐ ψυχὴν φήσομεν ἔχειν; δῆλον ὅτι φήσομεν." "Shall we then say that our body contains no soul? Of course it does." πόθεν, ὦ φίλε Πρώταρχε, λαβόν. "From whence, my good friend, does it receive that soul—εἴπερ μὴ τό γε τοῦ παντὸς σῶμα ἔμψυχον ὂν ἐτύγχανε;—if it be not a part and parcel of the body of the universe, which is ἔμψυχον, endowed with a soul?"

According to Plato, then, our ψυχή is a part of the πνεῦμα, or "spiritual essence," in the Universe. But SHIN is not that as regards ourselves; for our "soul" is "**Kwei**," which is always distinguished from SHIN (see Le-ke, c. xix.); where "**Kwei**" and "**Shin**" are explained as differing materially; "SHIN," as a part of ourselves, being taken to mean our "spirit," and

"good or bad spirits," dependant on health. Moreover, SHIN, even as "*ψυχὴ τοῦ κόσμου*," is not the active, intelligent "**Ling**," which, we presume, takes the place of the "mind" or *Νοῦς*, in "*Σοφία, Νοῦς καὶ Ψυχὴ*" of Plato's world. Now we read in Lao-Tsze (c. iv.), that SHIN may lose "**Ling**,"—or *Ψυχὴ, τὸν Νοῦν*—either by accident, or, as the Chinese say, from "old age"! What, then, remains of SHIN to make it into "GOD," the MIGHTY, the EVERLASTING GOD?

2) According to Xenocrates (Stob. Ecl. Ph. i. 2, 29), there is:—*Θεός*, in Heaven;—*Θεοί Ὀλύμπιοι*, the heavenly bodies; and—*ἕτεροι ὑποσέληνοι δαίμονες ἀόρατοι*, "other sublunary *Δαίμονες*, Genii, who are invisible"—the power of the air, as Porphyrius says: "*κατάταξις—Θεῶν μὲν πρὸς τὰ αἰθέρια, δαιμόνων δὲ πρὸς τὰ ἀέρια, ψυχῶν δὲ τῶν περὶ γῆν, αἰτίαν εἶναι*"—(ap. Iambl. de M. c. viii. 5).

This, too, agrees with SHIN, as being also "sublunary Spirits." For they are every where in the atmospheric regions; and, as such, they are, as we have seen, always worshipped last of all,—SHANG-TE, in the Imperial Heaven, being worshipped first.

3) As *θεός* and *θεοί* were generally held to be *ἀγαθοί*—"*ἐπειδὴ πᾶς θεὸς ἀγαθός*" (Sallust, c. xii.), the Greeks ascribed calamities, and other divine judgments, to that "irresistible," (*πανδαμήτωρ*, Soph.)—"unseen," (*δαίμων δ' ἄϊστος*, Pind.)—and "intermediate," (*τοῦ μέσου γένος*, Hierocl.)—agency between the gods and men—*ὁ δαίμων;*—which, being unknown and ill-defined (*ἡ ἀόριστος δυὰς, δαίμων*—according to Pythagoras),

they alternately courted—"*Ἴλαος, ὦ δαῖμον, Ἴλαος*," (Soph.)—or dreaded, "*αἲ, αἲ, αἲ δαῖμον, δαῖμον*" (id.), as either propitious or adverse;

"*Δαίμονά τ' ἠγάθεον, Δαίμονα πήμονα θνητῶν.*"
(Orph. H. i. 31.)

This *δαίμων*, or *δαίμονες*, were the agency, as well as the instruments of the justice of the gods,* who made over the wicked to "*Δαίμοσι κολαστικοῖς*" (Sall. c. xiv. ad. f.) for punishment; while as regards the good (Pyth. v. 164),—

"*Διός τοι νόος μέγας κυβερνᾷ*
Δαίμον' ἀνδρῶν φίλων·"

According to the Greeks, then, a man's daily lot in life, was either "*δαίμονος ἀγαθοῦ*," or "*δαίμονος κακοῦ, δόσις.*" (Creuzer, s. iii. 776, *sqq.*) "*Εἶ γενναῖος, ὡς ἰδόντι*," said the stranger to Œdipus, "*πλὴν τοῦ δαίμονος.*" And

——"*ταῦτα δ' ἐν τῷ δαίμονι*
καὶ τῇδε φῦναι χἀτέρᾳ"—— (Œd. Col. 76, 1446).

So also "good fortune" was "*ὁ δεξιὸς δαίμων*" (Callim.

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* *Δαίμων γάρ τις μεγίστη τέτακται ὦ τέκνον*, says Hermes (ap. Stob. Ecl. Phys. lib. i. 3, 52), *ἐν μέσῳ τοῦ παντὸς εἱλουμένη, πάνταπερ ὁρῶσα τὰ ἐπὶ γῆς γινόμενα ὑπὸ τῶν ἀνθρώπων. Καθάπερ οὖν ἐπὶ τῆς θείας τάξεως ἡ πρόνοια καὶ ἀνάγκη τέτακται, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν ἀνθρώπων τέτακται ἡ δίκη, ταῦτα αὐτοῖς ἐνεργοῦσα. Ἐκείνη μὲν γὰρ κρατεῖ τὴν τάξιν τῶν ὄντων ὡς θείων—Ἡ δὲ δίκη τέτακται τιμωρὸς τῶν ἐπὶ γῆς ἁμαρτανόντων ἀνθρώπων, κ.τ.λ.*

Cal. C. 32); and "bad luck," on the other hand, was (Pind. P. iii. 62)—

"*Δαίμων δ' ἕτερος*
ἐς κακὸν τρέψαις"——

This, again, agrees best with SHIN, which, we have seen (pp. 144, 151), is both "good" and "bad"; both served and dreaded. But it does not agree with SHANG-TE, who like *ὁ Θεός*, is always good; and like *ὁ Θεός*, also, is only feared and worshipped.

There is also a coincidence between *ἀγαθοδαίμων* and *κακοδαίμων*, as applied to a man's estate, and the familiar expressions "**Sang,**" or "**Shang-Shin,**" mournful or wounded spirits, and "**tsin-Shin,**" bright or good spirits, etc. "**Shin**" is also used as a term of endearment, *e. g.*, "**Shin-niu,**" "divine maid," "**Shin-seen,**" etc., like "*δαιμόνιος*" in *e. g.* Odyss. xiv. 443, "*δαιμόνιε ξείνων*," etc.

4) Those *δαίμονες* were not *θεοί*. For *ὁ Θεός*, we have seen repeatedly, "made them all": "*οὐκ ἀνθρώπους ἔδει καὶ ζῶα μόνα ποιεῖν, ἀλλὰ θεούς τε καὶ ἀνθρώπους, καὶ Δαίμονας*" (Sall. c. xiii.), etc. In like manner, SHIN, in itself, is not even "a god," much less "GOD." For we read in the Hwa-tseen (see above, p. 148), of "**SHIN-SEEN,**" or "Hill-genii," who are eight in number, and (like *ὁ* or *ἡ δαίμων*) both male and female. (Comp. the "Pattinee Devi" of Ceylon, Uph. H. B. p. 54.) They, however, "*are not considered as gods*, nor worshipped, nor have they temples erected to them," says Dr. Morrison, Dict. vol. i. p. 70.

5) Since δαίμων was ἄϊστος, "hidden," and ἀόριστος, "indefinite," the "agency," δαίμων, was often identified with the "agent" Θεός, who was equally hidden and unknown, and it was then mistaken for him. Thus, *e. g.*, perhaps, Marcus Anton. (de seipso. lib. v. 8) says, "ἔξεστί μοι μηδὲν πράσσειν παρὰ τὸν ἐμὸν θεὸν καὶ δαίμονα." Thus also, Ζεὺς ἀγένητος, who "κυβερνᾷ δαίμονα," is himself addressed as δαίμων (which is ποίημα τοῦ Θεοῦ = Διός), by Cleanthes (H. in J. 14),

"οὐδέ τι γίγνεται ἔργον ἐπὶ χθονὶ σοῦ δίχα, δαῖμον,"

and in Il. *a*. 222, Homer calls all the θεοὶ Ὀλύμπιοι, also δαίμονες.

"— ἡ δ' Οὔλυμπόνδε βεβήκει
δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους."

This exactly suits "SHIN." For, as we have seen above (p. 155), and Le-ke (c. xvi.), although we read, "raise your thoughts to Heaven, '**T'HEEN tsei SHIN**,' and from Heaven to SHIN," yet the collective noun, "SHIN," does not here apply to any one in Heaven in particular; but it applies to SHANG-TE, and to his eight attendants and their satellites, collectively. Even in this passage, then, which seems at first sight to favour the advocates of SHIN, SHIN not only can not mean ὁ Θεός, but it does not even stand for θεός; it honestly means only "τὸ δαιμόνιον φῦλον," or, at best, the "θεοὶ Ὀλύμπιοι." We are, we confess, really at a loss to know why the term, which even according to its stanchest advocate means "genii, or dæmons" (or only "deity," Dict. i. p. 178),

and can only apply to the whole "plebs superûm," should be preferred to the term belonging exclusively to the Chief Ruler in "**Hwang T'heen,**" or Imperial Heaven—*αἰπὺς Ὄλυμπος*—to SHANG-TE alone.

But when *δαίμων* was assigned to any particular object, it then became a "personal" *Δαίμων*—or "*θεός*" —"a god." Does not this show how men, one and all, sought a "personal" god? Thus *Οὐρανὸς παγγενέτωρ* is also "*πανυπέρτατος δαίμων*" (Orph. H. iv.); *Φύσις*, is "*πολύκτιτος δαίμων*" (ibid. x.)—*Δημήτηρ*, is "*πολυώνυμος δαίμων*" (ibid. xl.)—and *Νέμεσις* is "*πανυπέρτατος δαίμων*" also (ibid. lxii.), etc.; all, and the like of which, when once "personified" after the manner of heathen nations, by being either worshipped under a visible, or represented in a material form, became, each—not "*ὁ Θεός*," which was One, alone, and above them all—but only "*θεός*," "a god," or an "*ἄγαλμα θεοῦ*," as, *e. g.*, *Ἄνθρωπός τις, ξύλινον ἔχων θεόν—ἔῤῥιψεν εἰς τὸ ἔδαφος·** (Æs. Fab. 128, etc.) Sophocles (in Euseb. Pr. Ev. lib. xiii. p. 680, d. ed. Col.) says to the point:—

"*Εἷς ταῖς ἀληθείαισιν, εἷς ἐστι Θεός,*
Ὃς οὐρανὸν τέτευχε, καὶ γαῖαν μακρήν,—

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* See Menand. fr. (Perinth. 3. ed. Cl. p. 148).

"*Οὐδ' αὐτός εἰμι σὺν θεοῖς ὑπόξυλος*"—

"*ὑπόξυλα κυρίως καλεῖται τὰ ἀγάλματα οἷς ἐκ ξύλων κατεσκευασμένοις ἐπιπολῆς ἐπελήλατο ἄργυρος ἢ χρυσός*"—Hermog. ad not. l. c.

Θνητοὶ δὲ πολλοὶ καρδίαν πλανώμενοι,
Ἰδρυσάμεσθα πημάτων παραψυχήν
Θεῶν ἀγάλματ' ἐκ λίθων, ἢ χαλκέων,
Ἢ χρυσοτεύκτων, ἢ ἐλεφαντίνων τύπους.
Θυσίας τε τούτοις, καὶ καλὰς πανηγύρες
Στέφοντες, οὕτως εὐσεβεῖν νομίζομεν."

For, as we have said, generally speaking, "*θεός*" appears to have been the "personal agent," inhabiting an unseen abode—*οἶκον θεῶν μακάρων*—in Heaven. Whereas "*δαίμων*," as "*ψυχὴ τοῦ κόσμου*," was the "hidden agency, power, or energy," through which "*θεός*" wrought effectually in the eyes of men. Even the "*σκοτεινὸς Λυκόφρων*" is clear on this point. He addresses "*Δαίμονα*" as the "agency" (Cassand. 281):

"*Ὦ δαῖμον, οἷον κίον' ἀϊστώσεις δόμων,*
Ἔρεισμα πάτρας δυστυχοῦς ὑποσπάσας!"

and "*θεόν*" (ibid. 909), as the "agent" who "*εὖ ῥέπει*" (Æsch. S. Th. 21) "*κῆρα*," "*δίκην δαίμονα*,"—

"*Ἄλλην δ' ἐπ' ἄλλῃ κῆρα κινήσει θεός,*
Λυγρὴν πρὸ νόστου συμφορὰν δωρούμενος."

But the "agent *θεός*," and his "active agency *δαίμων*," being both unseen and unknown, they were often also both taken one for the other. We find accordingly, that, in like manner as "*δαίμων*" is both masculine and feminine, (even in Christian writers, *e. g.*, Const. Apost. i. 7, 8, ϯⲉ̀ⲡⲓⲑⲩⲙⲓⲁ̀ ⲅⲁⲣ, ⲟⲩⲇⲉⲙⲱⲛ ⲛ̀ⲥϩⲓⲙⲓ) according to circumstances, so is also *θεός*. For instance, in this passage of Lycophron (Cassand. 864),—

"—— *οὕνεκα θεᾷ θεός*
χέρσου μέγαν στόρθυγγα δωρεῖται κτίσαι."

where "*θεός*" is both feminine (like *θεά*) and masculine also, exactly after its original "DIUS," in Sanscrit.

In this sense alone of "a god," or "idol," is SHIN an equivalent for "*θεός*." For SHIN is, we have seen, also both masculine and feminine. But the resemblance goes no further. For the "ONE GOD and FATHER of all, who is above all," is always masculine, and singled out as such by the article *ὁ*. But SHIN is of both genders. Therefore in this respect also, SHIN is no substitute for *Ὁ ΘΕΟΣ*.

Again, let it be well remembered, that SHIN being a collective noun, means *ὁ* or *ἡ δαίμων*, *οἱ δαίμονες*, or *δαίμονες*, "*τὸ δαιμόνιον*," "*τὸ δαιμόνιον φῦλον*," and more too, all in one. But we do not often find "*δαίμων*" still addressed as "*δαίμων*," when it has assumed a material or bodily form: it is then called "*θεός*," "a god." Whereas SHIN, whether it be worshipped as the unseen "*ψυχὴ τοῦ κόσμου—ὁ δαίμων*"—or under an ideal form, as "**Hwa-SHIN**," the "Spirit," or "god of flowers";—"**Yue-SHIN**," "god or goddess of the moon"; or under a visible form, as "**Meaou-SHIN**," "the god or idol in the temple," or "**Kea**" or "**Mun-SHIN**," the "lares" or "penates" of the family,—is still called "SHIN," whether as *δαίμων* or as *θεός*, or even as "*θεὸς ξυλινός*."

But *δαίμων*, we have seen, is not "*θεός*," although

"*θεός*," when unseen, is sometimes addressed as "*ὦ δαῖμον!*" For *Θεός* is "*ἀγέννητος*"—"*ὃς Οὐρανὸν τέτευχε*," etc., whereas "*δαίμων*" is "*ποίημα Θεοῦ*"—inferior, like "SHIN," which, Ching-tsze (as quoted by Wen-t'hang, in his Com. on the Ch.-Yung, c. xvi.) says, "**SHIN-chay Yang-che ling,**" "is the active energy of the **Yang**-principle." This "**Yang**," we have seen, is superior to the "**Yin**"-principle. But both the "**Yin**" and "**Yang**" are subservient to **T'HEEN**, "Heaven," which, says the same commentator (ibid. c. i.)—"**i Yin Yang woo hing hwa-sing wan-wuh,**" "creates the life of all things by means of the five energies of 'Yin' and 'Yang.'" (See below, p. 220, note.) SHIN, then, is an inferior agency in the formation of Nature. Yet, according to some, "SHIN" is the only term in Chinese, which expresses "*θεός*." (*Shin* v. *Shang-Te*, p. 8, sec. 7; and p. 10, sec. 8.)

Granting, however, it may sometimes do for "*θεός*," "a god," when and how will it convey the real idea of "*ὁ Θεός, ὁ ἐπὶ πάντων, ὁ παντοκράτωρ καὶ μόνος δυνάστης*"? For, we see that "SHIN-*θεός*" is not "SHIN-*δαίμων*." We have shown, however, that "SHIN" is "*δαίμων*;" and that "SHIN-*δαίμων*" is sometimes also "SHIN-*θεός*"; but we see that "SHIN-*θεός*" cannot always be "SHIN-*δαίμων*." Then,

"—per Genium, dextramque deosque penates
Obsecro et obtestor,—"

which is which?

The writer of *Shin* v. *Shang-Te* (p. 11), therefore,

is quite correct in quoting Dr. Medhurst's words that "SHIN is comprehensive enough, and too much so": and he might have added Dr. Morrison's confession too,—that SHIN is "genii or dæmons." For in the mouth of a Chinese, "**GO SHIN,**" by which אֵלִי or אֱלֹהַי, "My God!" is rendered in Dr. Morrison's version, is at least as comprehensive a prayer as that of Orpheus (ad Mus. i.):—

> "*Ζεῦ βασιλεῦ—σὲ κικλήσκω ——*
> *Ἠελίου, Μήνης θ' ἱερὸν σέλας, ἄστρά τε πάντα —*
> *Καὶ μεγάλους Σωτῆρας ὁμοῦ, Διὸς ἄφθιτα τέκνα·*
> *Μειλιχίους τε θεούς·——*
> *Δαίμονά τ' ἠγάθεον, καὶ δαίμονα πήμονα θνητῶν·*
> *Δαίμονας οὐρανίους τε καὶ εἰναλίους καὶ ἐνύδρους,*
> *Καὶ χθονίους καὶ ὑποχθονίους, ἠδ' ηἐριφοίτους!*"

The foregoing remarks, we hope, may tend to show,—

I.—That, *practically* speaking, אֵל and אֱלֹהַּ are applied to GOD in Holy Scripture, not as "generic" terms, common to Him with others, but to Him "specially," as "*The* Mighty," "*The* Worshipful." —If not, why are those terms not always rendered by "a god," and by "*θεός*," without the article?

II.—That, in general, אֱלֹהִים is not used as a "collective" noun, nor yet "as a remnant of polytheism," but as an intensitive expression of respect for אֵל and אֱלֹהַּ.—If not, then אֵל, אֱלֹהַּ, and אֱלֹהִים, would imply different persons; which is not the case.

III.—That since those terms apply to one and the

same person, they are rendered in general, not by "θεός" and "θεοί," "a god," "gods," or "deity," respectively, but by "ὁ Θεός," with the article; GOD.

IV.—That אֵל, אֱלֹהִים, Θεός, DEUS, and JUPITER, who is, as Valer. Soranus (in August. Civ. D. vii. c. 9) says:—

> "Juppiter omnipotens regum rerumque deûmque
> Progenitor, genitrixque deûm, deus unus, et omnis,"

are not "proper" names, like (in one sense) "JEHOVAH," but are names of nature and office, of the "One Supreme Being," GOD, who is and was worshipped as Mighty, Father, Protector, Lord, etc.

V.—That also in Chinese, "SHANG-TE" is not a "proper" name, but a "common name," used as a distinctive appellative of the "One Supreme Being," worshipped as "Ruler" by the Chinese, according to their own ideas.

VI.—That "SHIN," on the contrary, is a "collective" noun, for "Spirits," which—**tseih chih eul Shin-chay wei SHIN**—"are multiplied to the uttermost," says Wen-t'hang (Ch.-Y. c. xvi.); and thus corresponds best to "τὸ δαιμόνιον φῦλον ἐν τῷ ἐνὶ πληθυνόμενον," to جِن "genii," to the "Nat-gods" of Burmah and of Ceylon, or to "δαίμων," as "ψυχὴ τοῦ κόσμου," and sometimes to "θεοὶ Ὀλύμπιοι."

VII.—That since "SHIN" can never be taken in a *singular* sense, except with an adjunct, like "**Yue-SHIN**," "**Meaou-SHIN**," etc., the "SHIN," "Spirit,"

or "deity" of the "Moon," or "idol" of the "temple," etc., it only represents "*θεός*" in that sense, and is not applicable to "*Θεός*" as "*Παντοκράτωρ;*" since "gods" is the plur. of "a god," and not of "God," who is One and alone. For **SHIN** is an inferior agency, like *δαίμων*,—inferior to **T'HEEN**, *Οὐρανός*, which is identified with **SHANG-TE**, (like שְׁמַיָּא Dan. iv. v. 23, with עִלָּיָא v. 22, etc.) *ὁ Ὕψιστος*,—*ZEΥΣ* = *Ὁ ΘΕΟΣ*.

XIV.

We now come to the last, and, perhaps, also, to the most interesting part of our investigation; that is, to the application of **SHIN**, or **SHANG-TE**, to the rendering of the term "GOD" in Holy Scripture.

The passages brought forward are taken, almost promiscuously, from a beautiful edition of the Bible in Chinese, in 21 vols. 8vo, printed at Malacca, in (the seventh year of Taou-kwang) 1828. It is, if we mistake not, one of the "old paths," about which so much is said by a correspondent in "*Shin* v. *Shang-Te*," p. 19. Let us follow them awhile.

I.—First, then, as regards אֵל "El."

Gen. xiv. 20. בָּרוּךְ אֵל־עֶלְיוֹן "Blessed be the Most-High God." Sam. ܐܬܒܪܟ ܐܬܒܪܟ ܒܐܬܒܪܟ "Blessed be the Powerful in strength." Arab.

القادر العالي "the Powerful, the High." Syr. Peschito, ܡܒܪܟ ܐܠܗܐ ܥܠܝܐ "Blessed be God Most-High."

This is rendered in Chinese by **Chih-Shang-SHIN**, "Most-High SHIN"—relatively, of course, to all other "Shins." Thus, when SHIN is used alone, as, *e. g.*, Gen. i. 1, it must necessarily convey the idea of a SHIN (or god) inferior to the "Chĭh-Shang-SHIN," Most-High "SHIN," or "God." That some such confusion is inevitable, is clearly shown by the expressions familiar to every Chinese,—"**Shin-kiun**," or "**Choo-Shin**" (as we find it in the Shoo-king), *i. e.*, "Lord over Shin"; the latter of which is a title or office, which is conferred by the Emperor on one of his ministers. So that in this Chinese Bible, SHIN, who created the Heavens and the Earth, is inferior, not in *power* only—(and who can adequately render the sustaining idea of אֵל עֶלְיוֹן?),—but in *rank* also, to "**chih-shang SHIN.**" How much better to render "EL," "the Mighty God," by SHANG-TE, who is above all, in power and strength; and for עֶלְיוֹן "Most-High," to adopt (perhaps) "Hwang-T'heen," or in the very words of the Shoo-king, "**Hwang-T'heen SHANG-TE**," "Imperial-Heaven SHANG-TE"; *i. e.*, SHANG-TE, "highest in the Heavens"; especially, as immediately after (v. 22) we read, קֹנֵה שָׁמַיִם וָאָרֶץ "who owns the Heavens and the Earth." This, as it is rendered in the Chinese, "**Chih-Shang-SHIN T'heen-Tih-che-Choo**," implies to any Chinese who has learnt to read,—not from books published by missionaries, but from his own classics,—nothing else than that "the Most-

High SHIN" is alone "Lord of Heaven and Earth." So that plain "SHIN," wherever it occurs, although he is said, like Virāj (Laws of Manu, i.), "to have made the world," is inferior to "**Chih-Shang-SHIN**," as Virāj also is inferior to Brahma, from whom that inferior creator came forth. It reminds one of the Greek proverb,—

"*Δαίμονας ἀπελαύνει ἄλλον ἄλλῳ.*"

The Chinese, moreover, is a rendering of the English version, and not of the original, although it professes, in large characters, on the title-page, to be from the "**pen-wen**," "the radical text."

Gen. xvii. 1, אֲנִי-אֵל שַׁדָּי "I am the Almighty God." In this rendering of the original, either the force of שַׁדָּי is impaired, or that of אֵל is lost altogether. The LXX. omit שַׁדָּי; and in this they are followed by the Ethiopic, Slavonic, Armenian, and Coptic versions. The Samaritan reads אנא אל שדי, exactly like the Arabic القادر الكافي "the Powerful, the Sufficient" (as if it had read, שַׁ-דַּי *αὐταρκής*). The Peschito gives the Hebrew אנא אל אלהים "I am God El-Shaddaï."

The Chinese reads, "**tsuen-neng-che SHIN**," "the SHIN of complete power" (Almighty). So that when "SHIN" stands alone, it must be "one SHIN" not so powerful as the "SHIN of complete power." This is self-evident. For it does not follow, that because "the Most-High God" conveys to our mind no idea of "superiority" over, but only an "attribute" of,

"GOD"—for that "God," and the "Most-High God," imply to our mind one and the same Person,—it is so in Chinese. Far from it. For whereas we never had any idea of God apart from the "only true God," the Chinese have had, and have, every kind of idea of God, except a correct one of the true God, which is the only God we know. Their notions and impressions, therefore, must, as regards "GOD," be entirely different from ours.

If, then, in order to express our "only true God," we adopt a term which in their classical and daily language is capable of a multitude of different meanings, many of them inapplicable to our "God," what else can happen, but that the Chinese and ourselves be always at issue on the subject? and that the idea conveyed to them by us, through this distorted medium, be anything but the image of the original? Clearly, then, if we take "SHIN," and sometimes qualify it by adjuncts and sometimes not, when it is qualified by us, as in this case of "**tsuen-neng-che SHIN**," it must convey an idea different from what it does when it is not qualified by us,—that is, when it is left in the state in which it usually occurs in the Chinese classics. Since, then, when it is qualified, it must of necessity imply a *different person* from what it does when it is not qualified, nothing remains but either to qualify it always, or never. If the term be "appropriate," it may safely be qualified to convey a rectified meaning, if necessary; for it will then always imply the same "person," with only different

attributes. Thus "SHANG-TE," which, like "GOD," is *one* and not many, may be qualified without risk of error. If, on the other hand, the term be not appropriate, no qualification will do. Now, "SHIN" is, we have seen, "a Host of Spirits," "good and bad," "genii or dæmons," *τὸ δαιμόνιον φῦλον, δαίμων* or *ψυχή* with, or without *νοῦς*—"an idol," "a god," "breath," and, may be, "a disordered stomach." Can any qualification of ours ever make it into אֵל שַׁדַּי, "THE MIGHTY GOD OF VALOUR"?

In the same verse also, יְהוָה, "Jehovah," is rendered by "**SHIN CHOO**," either "godly Lord," or the "Lord of Spirits." A Chinese will understand thereby, either that this "divine or godly Lord" is some worthy personage, like Yu (Shoo-king, i. 3), who was "**Shing nae Shin jin**," "a holy and a godly (*θεῖος καὶ δαιμόνιος ἀνήρ*) man";—or that it implies his office;—or that this "Lord of Spirits" is far higher than "SHIN," Spirits, alone. What a substitute for "I AM THAT I AM," "JEHOVAH"! Better, by far, adopt the name itself, as the Shang-haë translators have done, "Yay-ho-hwah"; or even, perhaps, borrow it from the fancied Chinese authority of Lao-tsze, who in c. xiv., speaks of three properties of the Taou, "**I, HI, WEI**"; in which A. Rémusat and others have thought they discovered "Jehovah"! (See Lao-tsze, ed. St. Julien, p. 46, *sq.*; and Introd. pp. v. vi. *sqq.*) This "**SHIN-CHOO**," "Lord of Spirits," moreover, must be a different person from "**SHANG-SHIN**," the "Most-High God," who in Chinese stands, as regards "SHIN," in

precisely the same relation as SHANG-TE does to TE alone, when this is applied either to the inferior Te's, or to the Emperor. But rather "**SHIN-CHOO**" will be to a Chinese only as another name for the "**SHIN-KIUN**," or "Prince of Shin," Spirits, mentioned by Taï-Shang in the Kan-ing-Pien, as "standing over the head of men, and writing down all their sins."

Such confusion is inevitable if "SHIN" be used for "God"; in which case it is made to represent "personal" offices, which as "Shin," Spirits, جن, τὸ Δαιμόνιον, or δαίμονες, it never can do. Nothing is left, therefore, but to invent new names for "Jehovah," "Most-High," etc. But that would be to multiply "gods." On the other hand, much ambiguity would be removed, it appears to us, by rendering the idea of a "personal" Powerful, or High God, by the "personal" SHANG-TE, whose very title already tells that he is both "Mighty" and "Most-High": and since he stands *alone* supreme,* his name may be qualified

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* The scholiast, on She-king (book v. sec. 8, od. 2) says, that "**SHANG-TE T'HEEN-CHE-SHIN**," —"SHANG-TE is SHIN of Heaven." And Ching-tsze adds: "**i ke hing t'he wei che T'heen; i ke choo-tse wei che Te.**" In Kang-he's Dict. (Nieou-dsi-hea, p. 35), he is called **T'HEEN-SHIN**, and **T'HEEN-CHOO**, —"SHIN," and "LORD" of Heaven; while the "some half-dozen" other Te's (*Shin* v. *Shang-Te*, p. 4) are thus mentioned by the same high authority: "**Woo-Te**

by adjectives, as it often is in Chinese classics, without any risk of error or mistake.

The force of אֵל, "EL," in such expressions as, *e.g.*, אֵל קַנָּא (Ex. xx. 5), in which the meaning of אֵל, "EL," "God," is doubly felt by the side of "jealous," (in Arabic, القادر الغيور "the Powerful, the Jealous"), is quite lost in the Chinese "SHIN." Even admitting that "Shin" might stand for "God," what is the jealousy of "SHIN," "genii or dæmons," which is only "fiendish spite," to the "righteous zeal" for good of the MIGHTY GOD?

And in Deut. vii. 21, אֵל גָּדוֹל וְנוֹרָא, "the great and terrible God," (in Arabic القادر العظيم المخوف, "the Mighty, the Magnificent, the Terrible";—words which even "sound" great and terrible), the force of אֵל, EL, is, of course, utterly lost in Chinese—as, indeed, in English too. For even "God" is no rendering of אֵל. It conveys the idea of the "person," though not of his attribute of "power" and "might." But not a vestige of either the "person," or of his

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Shin-ming,"—"The five Te's is a theological definition." When Confucius was asked the name of the five Te's, he replied: "**T'heen yew woo hing: kin, mo, shwuy, ho, t'hoo, fan shih hwa-yuh i ching wan-wuh, ke Shin wei che woo-Te,**"—"Heaven has five elements of operation; metal, wood, water, fire, and earth, wherewith he transforms, supports, and perfects all things. Those SHIN are the 'five Te's.'"

"attributes," is left in "SHIN," although both one and the other are found in "SHANG-TE."

In the sublime passage, Deut. xxxii. 4, the force of אֵל in אֵל אֱמוּנָה, "the Mighty in Truth," is also lost, except in French and in Arabic, which reads,—القادر ذو الاماتة, "the powerful in" (or "possessor of") "Truth." Dwell awhile on the immutability of purpose in "אֵל אֱמוּנָה," and then turn to its substitute in Chinese, "**Shin shih-che SHIN**," which, to an educated Chinese, is a parallel in words and meaning with this passage of Taï-Shang—(and almost every man in China has read the Kan-ing-Pien, which is sometimes distributed among the people by rich Chinese, as an act of piety),—"**Keih-SHIN i Shuy**," "the (Shin) Spirit of happiness will follow you": and "**Heung-SHIN i suy-che**," "the (Shin) Spirit of destruction (or of adversity) will follow hard upon the thought of evil."

In Job xxxvi. 5, we read, אֵל כַּבִּיר וְלֹא יִמְאָס, "the Mighty is great and glorious, and He will not despise (me)." Arab.—الله العظيم (comp. جل جلاله), "the Magnificent, great and glorious God" is meager and "powerless" with "SHIN"; whereas it would afford comfort to a poor Chinese to believe that the "Mighty" SHANG-TE Most-High, looks down upon him from Heaven, and that He will not despise him though he be one of the "black-heads," or common people.

In Psalm x. 11.—The wicked saith in his heart, שָׁכַח אֵל, "the Mighty hath forgotten": where אֵל

was doubtless adopted by the Holy-Ghost in apposition to שֶׁכַח, as implying the "power" dreaded by the wicked, who flatters himself that that Power hath forgotten him, and he is safe. But in Chinese, whereas אֵל, "EL," would exactly apply to SHANG-TE, it loses much of its meaning, and all its force, by being rendered "SHIN." And this applies equally to every case in which אֵל is, if we may say, used designedly; but, evidently, in no way whatever rendered by "SHIN;" as, *e.g.*, in (Psalm l. 1), אֵל אֱהִילִם יְהוָה דִּבֶּר, "The Mighty, the Awful God, the Eternal ONE, hath spoken, and hath called the Earth," etc.

In Isaiah xlv. 14, for instance, we read,—אַךְ בְּךָ אֵל וְאֵין עוֹד אֶפֶס אֱלֹהִים. Not only is the force of אֵל lost in Chinese, but by saying "Surely, in thee, land, there is SHIN,"—out of thee, no SHIN "Spirits," it says what is not true; for SHIN is, or are, everywhere. (Ch.-Yung, c. xvi. etc.) But it would be both true and intelligible if it were said of SHANG-TE, worshipped as the true God.

Even in such passages as Judges viii. 46, where אֵל as "god" only, is said of an idol, SHANG-TE would be much more appropriate than SHIN. For SHANG-TE being, like אֵל, the name of "the one God," it would, in this case, be given in precisely the same way to a false "SHANG-TE," as "EL" is to a false "EL"; whereas this can not be said of "SHIN" with the same justness, since there are more "Shins" than one, and they, too, are both good and bad.

This is so obvious, that when EL, meant for

"God," is connected with a particular place, as, *e. g.*, Gen. xxxv. 7, "The God of Beth-el," the translators take very great liberties with the sacred text. If consistent with themselves, they should translate אֵל בֵּית־אֵל by "**Shin-kea,**" or "**Shin-Meaou SHIN,**" *i. e.*, "Shin of the Shin (El) House (Beth), or Shin-temple"; or, "**Peti-li-che SHIN,**" the "SHIN" of Beth-el, taking "Bethel" as a proper name only, apart from its intended meaning. But what else can that convey to a Chinese, than the idea of either the patron "Shin" of a particular village, or, "**Meaou-SHIN,**" which is in every mouth, for the "Shin" or "idol" of the temple,—may be in the next street? The translators, however, have cut the matter short; and they have sunk the beauty of the passage, and the force of the words אֵל בֵּית־אֵל, into the proper name "**I-li-pe-ti-li**"! How comforting to a Chinese convert! True, the "Authorised Version" here, reads "El-beth-el"; but it points to the original Hebrew, "the Mighty (and faithful) God of Beth-el," who had been with Jacob in Padan-Aram, and ever since. We are led to wonder what the "**pen-wēn,**" or "original texts" of the translators, can have been, besides the English Version, and perhaps, also the Vulgate.

This is, however, little, to what we read in Chinese, Numb. xvi. 22. The searching words, "O Mighty God!" אֵל אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר—"Awful God of the Spirits, for all flesh!" are rendered by—"**SHIN yu! fan jow shen-che-ling-che SHIN yu!**" (a verbal translation of the Author. English Vers.) "O Shin!

O Shin of the 'Ling' of all flesh-bodies!"—contrary to the plain meaning of the Chinese words. For here "SHIN" is said to be *of* "LING." But Lao-tsze teaches (c. iv.) that "LING" is *of* "SHIN"! and that, moreover, "Shin" may lose that "Ling"! For "Shin," when old, loses "Ling," say the Chinese. The translators may, possibly, have held the doctrine of Lao-tsze in extreme contempt. Since, however, they find themselves compelled to adopt the same words that Lao-tsze used, it ought assuredly not to be in a sense opposed to that which those words have had, even before the days of Lao-tsze, and for the last three thousand years, or more.

In Joshua iii. 10. "Ye shall know that the living God אֵל חַי is among you." In the Chinese trans., "**hwa-SHIN**," the "living-Shin,"—then are the other "Shins" dead? This cannot be, for Confucius speaks of their "**t'he-wuh**" entering into the very essence of things, and as being manifested, in man, by the breath of life." Then what is the "living Shin," if, as we see, all "Shins" have life in themselves, though not exempt from old age? But speaking of "GOD," it is perfectly true that all other "gods" are either "dead" or false; for they are "not GOD." Deut. xxxii. 21.

In 1 Sam. ii. 3. כִּי אֵל דֵּעוֹת יְהוָה, "The Lord is a Mighty God of knowledge," is rendered by "**SHIN-CHOO, wei chi shih-che SHIN**," "Shin Lord, is Shin endowed with knowledge." It is exactly as if we said, "**SHIN-KIUN**," *i. e.*, "the Shin-Prince" is,

"keih-SHIN," "the 'Shin' of prosperity," etc., as in Taï-Shang (K.-I.-Pien, towards the beginning, and at the end).

In 2 Sam. xxii. 32. מִי־אֵל מִבַּלְעֲדֵי יְהוָה, "Who is a Mighty God, save the Lord?" In the "Old Paths,"—"e SHIN-CHOO waï, shuy wei SHIN hoo?" "Besides the Shin-Lord, who is Shin?" If there is no "Shin" but the "Shin-Lord," what is "Shin" when it stands alone?

We might easily weary our readers, by following up this investigation. We will only once more advert to the fate of אֵל, "EL," the "Mighty God," at the hands of the friends of "SHIN." And this, in no less a passage than the sheet-anchor of our faith, Is. vii. 14.—הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן וְקָרְאת שְׁמוֹ עִמָּנוּאֵל "Immanuel! the 'MIGHTY GOD' with us! therefore will we not fear, though the Earth be removed!" The Chinese follows the Authorised Version, in reading at vii. 14, and viii. 8, "Immanuel;" and at viii. 10, "God is with us." There is no sufficient reason for that difference; though the Vulg., LXX., Syr., Arab., and Targ. Jonathan do not all agree together in the reading. Be that as it may, "GOD with us" is rendered by "SHIN kae go teng," "SHIN with us." What sort of comfort, or of consolation, can it possibly give a Chinese, to be told that "SHIN" is with him and his? He has learnt, almost with his mother's milk, that Confucius said "SHIN" are above and all around him (Ch.-Yung, c. xvi.), "like a flood in abundance"! And if

"with us" mean "in us," he knows, too, full well, what is the difference between his being in "**sang-SHIN**," or in "**tsin-SHIN**," in "low" or in "good spirits"; for even his breath, which is "**ching-SHIN**," the "showing forth of his Spirit," is quick or slow, according to the mood in which he is!

So much for אֵל and "SHIN." We now come to consider how far SHIN is a fit substitute for אֱלֹהַּ or אֱלֹהִים, ELOAH or ELOHIM.

XV.

In Dan. xi. 36, 37, we have the three terms, אֱלֹהִים, and אֱלֹהַּ, אֵל, each intended, no doubt, to be taken in its own meaning. We do not think that, were it possible, it would be advisable, to have more than *one* term in Chinese to express "GOD," especially as the term already in use, SHANG-TE, conveys the idea of "Power," "Might," and "pre-eminence," implied in "EL" and "ELOHIM"—not a vestige of which is left in SHIN.

But the expression that the king would speak marvellous things עַל אֵל אֵלִים against the "Mighty of Mighties," rendered by "**Wan-SHIN-che SHIN**," "the SHIN of ten-thousand SHINS," can only make a strange impression on the reader's mind. It must lead him

to think, either that the "SHIN" he is trying to single out from the rest of the "host of SHIN" is no more than his "fellow-SHINS," or else that he exercises a sort of command over that host. In this case, what amount of power has "SHIN" when standing alone, for "GOD," in the Chinese translation? Would there be the same confusion or ambiguity, if SHANG-TE were used instead of "SHIN"?

In like manner as SHIN fails to render אֵל EL, so also it is, we see, no better substitute for אֱלֹהַּ or אֱלֹהִים, except in so far, and no further, as SHIN inspires a Chinese with a certain dread or fear. For "SHIN" is, *τὸ δαιμόνιον*, *δαίμονες*, "Spirits"; but ELOHIM, like EL and ELOAH, is a "personal" God. The meaning inherent in "SHIN," therefore, must put insuperable difficulties in the way of its ever becoming an appropriate term for "GOD" in Holy Scripture.

For instance, Gen. i. 1. "In the beginning, בָּרָא אֱלֹהִים הש״, God created the Heavens and the Earth." SHIN, "Spirits," cannot create. It is the action of a "personal" God. This idea, which is incongruous with "SHIN," is perfectly intelligible with SHANG-TE," who, it is true, does not "create";—for the Chinese appear to believe the Heavens and the Earth to have been uncreated (Lao-tsze, c. vii. com.), and sometimes not (ibid. c. xxiii.)* But he "commands"

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* Yet Kang-he (Dict. Nieou-dsi-hea, p. 35) says: "**T'HEEN-SHIN yin-chuh wan-wuh-chay yay.**"—"As

(Shoo-k. i. 5)—and he is "feared" (ibid. iii. 1)—he "bestows or withholds his blessing" (ibid. iii. 3)—he has "a heart or mind," and "looks into the thoughts of men" (ibid. iii. 3)—and "treats them accordingly" (ibid. iii. 4)—he "orders the affairs of kingdoms" (ibid. iii. 11, 12; iv. 1)—is above "SHIN" (ibid. iv. 1)—(for "SHIN" are requested to assist the Emperor in fulfilling his responsibilities towards SHANG-TE, ibid. iv. 5)—and he "punishes in his anger" (ibid. iv. 6; v. 5)—etc.

Gen. iii. 5. וְהְיִיתֶם כֵּאלֹהִים, You will be like (LXX. *θεοί*, Vulg., Slav., Eth., Engl.) "gods"—(Syr., Armen.) "God."—(R. S. Jarchi, A. Ezra; Samar. Arab.) "angels";—(Chald.) "princes." "Old Paths"—"**sse-SHIN**," like SHIN. We presume that

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to SHIN of Heaven bringing forth all things," Seu explains SHIN thus: "**T'HEEN-choo heang khe i kan wan-wuh; kaou yen yin-chuh wan-wuh**,"—"The Lord of Heaven sends down a Spirit of life to animate all things; therefore it is said that he brings forth all things." Here we have both **T'heen-Shin**, and **T'heen-Choo**, proposed by the Bishop of Victoria (*Shin* v. *Shang-Te*, p. 19), applied in classical Chinese to SHANG-TE; and also SHIN (comp. Wen-T'hang, in Ch.-Yung, c. i.) like "*τὸ δαιμόνιον φῦλον*," holding an inferior place as "*διακονικόν*" to SHANG-TE, "*το θεῖον ἡγεμονικὸν καὶ προϊστάμενον ὄν.*" (Iamblich. de Myst. sec. i. c. 20.)

SHIN is here meant in its classical collective sense of *δαίμονες*, or *θεοί*; since whenever "One God" is expressly stated (as in Dan. ii. 26; St. Mark xii. 29; Gal. iii. 20; 1 Tim. ii. 5; St. James ii. 19, etc.), the "Old Paths" do violence (as it appears to us) to the Chinese language, and affix **yih**, or **yih-ko**, to **SHIN**—"one," or a "certain SHIN." But if "SHIN" is to be taken for *θεοί* in this passage, is it to mean "gods" also whenever it stands without **yih** or **yih-ko**? Would not SHANG-TE be better?

Ibid. v. 2. רוּחַ אֱלֹהִים. "The Spirit of God," as rendered in the "Old Paths," "**SHIN-che fung**," the "wind of Shin," is, we regret to say, peculiarly obscure. What is it? Why not, at once, follow the Chaldee, and render it "a wind from before God"? Or with Philo Jud. (De Gigant. p. 58, ed. Tchn.), "*Λέγεται δὲ θεοῦ πνεῦμα καθ' ἕνα μὲν τρόπον ὁ ῥέων ἀὴρ ἐπὶ γῆς, τρίτον στοιχεῖον ἐποχούμενον ὕδατι.*" Or with A. Ezra, "a wind sent by the will of God," as S. Ephræm says (in Gen. p. 8): ܪܘܚܐ ܗܘ ܗܟܝܠܐ ܢܫܒܐ ܗܘܬ ܡܛܠܐ ܕܠܗ ܕܐܗܘ ܒܪܝܐ ܗܘܬ:—"a wind thus blowing according to the purpose for which it had been created" (to dry the waters). Or the translators might have followed other authorities, and might have rendered "the Spirit of God" by a still much more Chinese idea, namely, by "**Ta-fung**," "a typhoon," in short, on the chaotic waters! How much better would it not be to adopt even here, at the outset, the "personal" God SHANG-TE, and with R. S. Jarchi, to contemplate the "Spirit of God"—

כיונה מרחפת על־קנן—"as a dove fluttering, or brooding over her nest" (an image found in Rig.-V. i. 2; xiv. 4, "**vayo na vasatirupa**"), and then take "SHIN" to mean what it is—"a Spirit," an "emanation" from SHANG-TE; and thus render this passage by "**eul SHANG-TE-che-Shin gaou-chung yu suy-meen yay,**" "the Spirit of God moved to and fro upon the face of the waters"—of the waters, first called "Nārā":

—— nara iti prokta, apo vai Narasunava: |
ta jadasyayanam purvam, tena Narayana smrita: ||

"as being at first created by Nara, the Eternal One; who made them His first abode, and thence took the name of Narayana" (Manu-Sanhit. c. i.).

It is evident that the translators took the "Spirit of God," in this solemn opening of the Creation, to mean "wind"; from the fact that they render the "Spirit of God," in, *e. g.*, Ex. xxxi. 3, by "**SHIN-CHE LING,**" the "spiritual efficacy" of SHIN. This phrase is classically correct; and, therefore, it is, in words and in meaning, precisely the reverse of Numb. xvi. 22. The translators, therefore, contradict themselves entirely. One reading only can be correct; the other, therefore, is wrong. For as "Ling *is of* Shin" (see Lao-tsze, c. iv.), "Shin cannot be of Ling,"* which is said to be the case in Numb. xvi. 22.

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* Kang-he's Dict. (Seuh-dsi-chung, p. 93), says, "**Shin Ling yay,**" "Shin is Ling"; and explains "Ling" to be,—**Yang-che-tsin-khe yue, "Shin"; Yin**

All this confusion proceeds from the use of "SHIN" in *our* sense of "GOD," which it never had.

Again, Gen. vi. 3, "And the Lord said"—לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם, "My Spirit shall not always strive with man," is rendered by "**Wo SHIN che fung,**" "My wind of Shin," etc. What idea can this possibly give of the original, or, indeed, of any thing? "My wind of Shin," for "my Spirit"! It is painful to read the Word of God thus handled. But when one

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che-tsin khe yue "Ling." The spiritual essence, or "pure breath" of Yang (the creative, bright principle in nature) is called "Shin"; while the spiritual essence of Yin (the obscure, passive, female, principle), is called "Ling." From whence it is clear, that since "Ling" belongs to a principle opposite to that of "Shin," when Kang-he's Dict. further says, "**Ling Shin yay,**" "Ling is Shin"; Shin is here to be taken as an adjective, meaning "spiritual," as opposed to "material." From this authority alone, it is clear that **fan jow-shen-che Ling che Shin yu!** (Numb. xvi. 22) is absurd, and cannot possibly be understood by a Chinese.—Compare with the Chinese notion of the soul, etc., the words of Hermes Trismegistus (Poemand. c. x. 13, ed. Parth.), "*ψυχὴ δὲ ἀνθρώπου ὀχεῖται τὸν τρόπον τοῦτον· ὁ νοῦς ἐν τῷ λόγῳ, ὁ λόγος ἐν τῇ ψυχῇ, ἡ ψυχὴ ἐν τῷ πνεύματι, τὸ πνεῦμα ἐν τῷ σώματι;*" and ibid., 17, "*ἔλαβεν οὖν (νοῦς) ὥσπερ περιβολὴν τὴν ψυχήν.*"

is further called upon to receive such renderings, without asking any question for conscience-sake, under the heavy penalty of "disregarding the Word of God altogether" (*Shin* v. *Shang-Te*, p. 10), then private judgment rebels in good earnest. All we can say is, that, if such a translation of "My Spirit," said by God, rests on good authority, it must be one of which the way-faring men in the "Old Paths" have alone the secret.

Likewise, in Deut. xxxiv. 9, רוּחַ חָכְמָה, "Spirit of wisdom," is rendered in the Chinese translation by "**Chi-che-fung,**" "the wind of wisdom." We do not find in Kang-he, any thing to sanction the use of "**fung**" for "Spirit"; although it says that "**fung,**" "wind," is the result of "disagreement," or of "anger" between the Yin and the Yang principles!

In 1 Sam. x. 10, however, this same רוּחַ אֱלֹהִים, is rendered, "**SHIN-che Shing-SHIN.**" The holy SHIN (Spirit) of SHIN (Spirit or "God," as meant here). Thus the same word, "Shin," is taken in two different senses in a sentence of four words! One is meant for "GOD"—the other for God's SPIRIT! Is it not hard upon the poor Chinese, to give them such riddles to make out? But in 1 Sam. xvi. 13, 14, the same "Spirit of the Lord" is rendered again differently: "**SHIN-Choo-che SHIN-fung,**" "the divine wind of the Lord of Spirits"; while in v. 23,—רוּחַ אֱלֹהִים, "the Spirit of God," is freely translated (as also in v. 13, 14) by "**Yew SHIN-che go SHIN,**" "from the *evil* Shin (Spirit) of Shin (Spirit)"! So

that within a few verses, the same word, "SHIN," is by the translators held out to the Chinese as a substitute for "GOD," and for His "Spirit"; and that, too, both good and bad!

No wonder that "Spirit" should have given the translators so much trouble. It becomes in their hands almost optionally, "**fung,**" **ling, khe, go-Shin,** "**Shing-Shin,**" etc.,—"wind," "intelligent and active soul," "animal spirit," or "breath," "evil Shin," and "holy Shin," etc. All this confusion of ideas is the result of choosing a term which means "Spirits," in order to express a "personal" God. Would it not be more intelligible, because more correct, to substitute "SHANG-TE" for "SHIN"? and to translate "Spirit" in all those, and similar instances, by "Shin" or "Ling," according to the context, as "Spirit emanating from God"?

If those combinations appear so incongruous, what can a Chinese gather from, *e. g.*, Psalm xlii. 9,—**go tsiang yu SHIN, go pwan-chay yen.** "I will say to SHIN (Spirit) My rock?" In Psalm lxxiii. 26, the English (not the Hebrew) is rendered **SHIN, go sin-che li!** "Shin! strength of my heart!" while the Hebrew reads, צוּר־לִבָּבִי, "Rock, strong-hold of my heart." But in Psalm lxxviii. 35, the Chinese renders צוּרָם, "their Rock," by "**pwan-shi,**" "Rock of stone." There is a very sudden transition from a "Spirit" to a "Rock," and that of "stone," too. But not so to אֵל, or אֱלֹהִים, the Mighty and Most High SHANG-TE.

We will not weary the few readers we may have, with further investigation of this kind. It only now remains that we should mention one or two instances in which אֱלֹהִים, "God," governs a verb in the *plural.*

For instance, in Gen. i. 26, where God says,—נַעֲשֶׂה אָדָם, "Let us make man," etc., the "Old Paths" read, "**Yew go-teng tsao jin-luy choo go-luy siang,**" "Let me-kind (us) make man-genus, like the image of me-genus," (us).

This is a verbal rendering of the English version, and not a literal translation from the Hebrew. For though "**Yew**" sometimes means "to let," it is never, we believe, used in Chinese, as a sign of the imperative. Then, "**Go-teng,**" "me-genus," said by "SHIN", what else does it mean in Chinese, than the SHIN Spirits, جِنّ genii or dæmons (even according to Dr. Morrison), mentioned by Confucius in the Ch.-Yung, and in the Shoo-king, as innumerable? But whether נַעֲשֶׂה refers to the plurality of persons in God, or to "Angels" in company with Him,* certain it is that "**go-teng**" can only refer to a host of "Shin" or

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* As the Samaritan, which in Gen. ix. 6, reads, ܦܗܕܪܐ ܕܐܠܗܐ ܥܒܕ ܐܢܫܐ (God) made man after the similitude of Angels; and in Carm. Samarit. xii. 18, 19.—Chald. אֱלַהִין, "Gods."—Arab. بصرة الملايكة صنعه مسلطا (God) "made him after the similitude of Angels;—to rule"—(endued with power).

"Spirits." It would seem better, assuredly, to adopt SHANG-TE, the term for a "personal" God, which is ready to hand. And since "**Go,**" in good Chinese, means both "I," and "we," it might be left as it is, in order to avoid the ambiguous affixes, "**teng**" or "**luy,**" which, in connection with "SHIN," a collective noun, must tend to a confusion of ideas, if not to favour polytheism in the mind of a man already inclined to it.

In Psalm cxxxviii. 1, where אֱלֹהִים is generally rendered by "Angels"; Syr. ܩܕܡ ܡܠܐܟܐ; or, as the Chaldee reads, קֳבֵל דַּיָּנַיָּא, "before the judges," the Chinese has, **tsae choo SHING-che ts'heen,** "in the presence of all Shins"—which must lead to a misconception in the reader's mind. As also in Psalm lxxxii. 1, where "SHIN" standeth **ko SHIN-che chung,** "in the midst of Shins"—of the "host of Shins," etc.

In Psalm lxxxii. 6, we read: "**eul-teng nae SHIN-luy yeou eul chung nae chi Shang-che-tsze peï.**" "You are Shin-genus (gods), and you all are (son-class), sons of the Most-High." This passage seems of itself to call for the use of "SHANG-TE," who, as we have seen, has a "**yuen-tsze,**" "august son" upon earth;—*τοῦ γὰρ καὶ γένος ἐσμέν.* Whereas, as it now stands in Chinese, either the Most-High is not "SHIN," or "SHIN" Spirit, has sons,—a statement which is doubtless by no means clear to the Chinese reader. (See also Gen. vi. 2, where "**Shin-che tsze pei,**" "the sons of Shin," must be equally ambiguous.)

Lastly, in 1 Sam. xxviii. 13, where אֱלֹהִים עֹלִים,

"gods ascending," refers to the ghost of Samuel, the translators have erroneously adopted "**Kwei-Shin,**" which means nothing else than the "Souls-and-Spirits," which are constantly worshipped (see Ch.-Yung; Shoo-king, and Le-ke, etc., throughout); whereas they probably meant "**kwei**" alone,—which means the "soul of the departed."

We see that we cannot depart from the "usus et norma loquendi," without defeating our own ends, by creating endless confusion in the reader's mind. Unless, indeed, we can, like the author of "Delphi Phœnicizantes" (p. 21, *sq.*), find the secret of showing that two opposites are identical, when he tries to prove that Joshua and Apollo are one and the same,—Joshua because he "saved" the Israelites, and Apollo because he "destroyed" the 'Anakim!

XVI.

Let us now examine briefly, how far "SHIN" can supply the place of Θεός or ὁ Θεός.

St. Matt. i. 23. μέθ' ἡμῶν ὁ Θεός. "Old Paths" read, "**SHIN kae go-mun,**"—"Shin with us"; whereas the Shanghaë translation has, "**tseih SHANG-TE go kae yan,**"—"Shang-Te with us"; much better, both in sense and grammar.

Ibid. iii. 9. *δύναται ὁ Θεὸς ἐκ τῶν λίθων*,—"**SHIN neng yew tsze ko chi**," etc.—"SHIN can from these stones," etc. (translated from the English). It is much better rendered in the Shanghaë translation: "**SHANG-TE neng peen tsze chi wei.**"—"SHANG-TE can make these stones to become," etc.

Ibid. 16. *εἶδε τὸ Πνεῦμα τοῦ Θεοῦ*. "Old Paths," "**SHIN che shing-SHIN.**"—"the holy SHIN of SHIN"; (same confusion in St. Luke, i. 47.) Shanghaë v., "**SHANG-TE-che SHIN,**"—"the (Shin) Spirit of Shang-Te."

Ibid. iv. 3. *εἰ υἱὸς εἶ τοῦ Θεοῦ*. "Old Paths," "**SHIN-che tsze,**"—"the son of Shin" (Spirits جن). Shanghaë v., "**joo SHANG-TE tsze,**"—"if thou art the son of SHANG-TE": more grammatical, and borne out by the Shoo-king, v. i., as we have already seen.

Ibid. v. 4. *διὰ στόματος Θεοῦ*, etc. "Old Paths," "**Chuh SHIN-kow-che yen,**"—"(Every) word coming or walking out of the mouth of Shin." Shanghaë v., "**SHANG-TE so ming,**"—"What Shang-Te has commanded": much better Chinese, and more intelligible.

Ibid. v. 10. *Κύριον τὸν Θεόν σου προσκυνήσεις*. "Old Paths," "**Choo eul SHIN,**" etc.—"the Lord thy SHIN," etc. Shanghaë v., "**Choo eul-che SHANG-TE,**"—"The Lord thy SHANG-TE": much better. For in this place, SHIN is clearly one of the "Host of Shin," qualified, or singled out by "**Choo,**" "Lord." Whereas SHANG-TE being one and alone, the epithet

"Choo" creates no confusion of idea; for "Choo," Lord, belongs already to the "Supreme Ruler."

Ibid. v. 8. *τὸν Θεὸν ὄψονται.* "seeing" agrees better with SHANG-TE, a personal God, than with "SHIN," a Spirit (جن, by nature invisible).

Ibid. 9. *υἱοὶ Θεοῦ κληθήσονται.* Shanghaë v., "**SHANG-TE tsze**," —"sons of SHANG-TE": classical, and better than "Old Paths," "**SHIN-che tsze pei**," (son-class) "sons of SHIN."

Ibid. 34. *θρόνος ἐστὶ τοῦ Θεοῦ,*—suits better the "Supreme Ruler," SHANG-TE, than the collective and indefinite noun, "SHIN."

Ibid. vi. 33. *βασιλείαν τοῦ Θεοῦ,*—agrees also better with "SHANG-TE," as "throne" does, than with "SHIN," "Spirit."

Ibid. viii. 29. *Ἰησοῦ υἱὲ τοῦ Θεοῦ.* "**SHANG-TE tsze**,"—"son of SHANG-TE": classical, and perfectly intelligible; since the phrase, "**SHANG-TE yuen tsze**," "the chief son of SHANG-TE," is found in the Shoo-king.

Ibid. ix. 8. *ἐδόξασαν τὸν Θεόν,*—"they gave glory to SHANG-TE," the "Supreme Lord," is more natural than "to Shin."

Ibid. xiv. 33. *ἀληθῶς Θεοῦ υἱὸς εἶ σν.* Shanghaë v., "**Chin SHANG-TE tsze**,"—"truly, thou art the son of SHANG-TE"; readily believed, though, perhaps, not understood, "Verily thou art a son of SHIN," "a Spirit," will startle, and rather shake than win the heathen's belief.

Ibid. xv. 3. *τὴν ἐντολὴν τοῦ Θεοῦ.* Shanghaë v., "**SHANG-TE keae,**"—"the commandment of the 'Supreme Ruler'": "SHANG-TE," is assuredly more to the purpose than, "the commandment of SHIN" (جن, Spirits or genii).

Ibid. xvi. 16. *ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.* "Old Paths," "**hwa SHIN-che-tsze,**"—"son of the living Shin." Are there any dead "Shins"? The Shanghaë v. renders, "**yung sing SHANG-TE tsze,**"—"the son of SHANG-TE who lives eternally": there is no ambiguity here.

Ibid. xix. 17. *Εἰ μὴ εἷς Θεός.* Classically rendered in the Shanghaë v., "**Wei SHANG-TE eul e,**"—"only SHANG-TE, that is all": very well. In "Old Paths," "Besides Shin, there is no good": no rendering of the Greek.

Ibid. xxii. 16. *τὴν ὁδὸν τοῦ Θεοῦ.* Shanghaë v., "**SHANG-TE Tao.**"—"the way of SHANG-TE." Although this phrase does not, that we are aware of, occur in classical Chinese, yet "**T'heen-Tao,**"—"the way (or Providence, or Rule) of Heaven," is so continually forthcoming in the koo-wēn, that "the way of Shang-Te,"—"**Hwang-T'heen SHANG-TE,**" will be readily understood. Not so, the "way of Shin" (Spirits).

Ibid. 30. *ὡς ἄγγελοι τοῦ Θεοῦ.* "**SHANG-TE-che sze,**"—"the ambassadors of SHANG-TE": very natural. But what is the meaning of the "Old Paths,"—"the ambassadors of Shin" (Spirits)?

Ibid. 37. *ἀγαπήσεις Κύριον τὸν Θεόν σου.* We must

love a "person." SHANG-TE, therefore, is more appropriate than "SHIN."

Ibid. xxiii. 22. *ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ.* "The throne" of "SHANG-TE," is natural. For, as **T'HEEN-che-SHIN**, he rules in Heaven, and is for that reason styled (Schol. She-king, book v. p. 24) **T'HEEN-che CHOO-TSE**,—"the Lord Governor of Heaven." But the throne of "SHIN," what is it, but the stand on which **kea-SHIN**—"the household god"—is seated?

Ibid. xxvii. 46. *Θεέ μου, Θεέ μου, ἱνατί με ἐγκ.* "Old Paths," "**Go SHIN! Go SHIN!**" is quite objectionable, if not offensive. We have seen that "Shin" means "Spirit," "the Spirit in man." So that "**Go Shin!**" "My Shin!" can mean nothing else than "My Spirit!" especially when said at the last extremity. Whereas, "My SHANG-TE!" is an exclamation liable to no ambiguity.

St. Mark, iii. 35. *ποιήση τὸ θέλημα τοῦ Θεοῦ.* "The will of the Supreme Ruler, SHANG-TE," is classical, and more intelligible than the will of a Spirit, SHIN.

Ibid. v. 7. *υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου.* "Old Paths," "**chih Shang-SHIN-che tsze**,"—"son of the Most-High Shin." We have seen above (p. 216), that this must create confusion. But there can be no ambiguity if SHANG-TE be used, for He stands alone. Besides, "*ὕψιστος*" is not true of "SHIN," which **t'he-wuh**, enters into the very nature of created beings. Whereas, **T'heen, yew san-chih-san T'heen; yuh-hwang-ta TE-CHOO tsae tsing-T'HEEN.**—"As to Heaven, there are thirty-three Heavens; and the Perfect,

Imperial, Great Ruler, Lord, dwells (in the highest of them) in the azure Heaven" (Dr. Morr. Dict. i. 577.)

Ibid. xi. 22. ἔχετε πίστιν Θεοῦ. Shanghaë v., "**Tang sin SHANG-TE**,"—"You ought to believe (or to have faith in) SHANG-TE." The "Old Paths" translate the English verbally,—"have faith in (or to) SHIN."

Ibid. xvi. 19. ἐκ δεξιῶν τοῦ Θεοῦ. The right hand or the left, is more applicable to SHANG-TE, sitting upon his throne, in his kingdom, than to SHIN, "Spirit."

St. Luke, i. 6. ἐνώπιον τοῦ Θεοῦ, may also be said more appropriately of a "personal God," than of SHIN, "Spirit."

Ibid. xi. 20. ἐν δακτύλῳ Θεοῦ. If "finger" is retained, it can only be with "SHANG-TE." Shanghaë v. has "**Show**," "the hand," for "power." The "Old Paths," more freely, "**i SHIN-che che**,"—"by the express will of SHIN."

Ibid. 28. τὸν λόγον τοῦ Θεοῦ. "The word of SHANG-TE," is better than "the word of SHIN."

St. John, i. 1. Ἐν ἀρχῇ ἦν ὁ Λόγος, is remarkably well translated in the Shanghaë v. by "**Taou**." It is unintelligible in the "Old Paths," which read "**yen**," τὸ λαλεῖν, for ὁ Λόγος.

Ibid. iii. 34. δίδωσιν ὁ Θεός τὸ πνεῦμα. Shanghaë v., "SHANG-TE gives him the Holy-Spirit" (Shin). "Old Paths" read, "SHIN gives him the Holy-wind" (fung)!

Ibid. 36. *ὀργὴ τοῦ Θεοῦ*, agrees better with SHANG-TE than with SHIN.

Ibid. iv. 24. *πνεῦμα ὁ Θεός*. This is a passage likely to test the relative merits of SHIN and SHANG-TE. Shanghaë v. reads, naturally and clearly, "**SHANG-TE nae SHIN**,"—"SHANG-TE is SHIN." The "Old Paths," "**SHIN wei Ling**,"—"Shin is Ling"; which would have been more classically said, "**Shin Ling yay**": in the very words of Kang-he's Dict. (art. *Shin;* and above, p. 139; and at p. 150), where we saw that Shin may lose his spiritual life or soul, "Ling."

Ibid. v. 18. *πατέρα ἴδιον ἔλεγε τὸν Θεόν—ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ*, are expressions which agree better with the "personal" SHANG-TE, than with the "ideal" SHIN.

Ibid. iv. 29. *Μωσῆ λελάληκεν ὁ Θεός*, is the act of a "personal" God. "THE SPIRIT," however, "said" to Philip and Peter (Acts viii. 29; x. 19; xi. 12). "A Spirit" may "have spoken" (Acts xxiii. 9), and even "cried" (St. Mark ix. 26). But a person "speaks" as "THE SPIRIT" gives "utterance" (Acts ii. 4), or "moves" him "to speak."

Ibid. x. 33. *ποιεῖς σεαυτὸν Θεόν*, is more applicable to SHANG-TE than to SHIN.

Ibid. 34. *ἐγὼ εἶπα, Θεοί ἐστε*, cannot but bring a smile on the countenance of a Chinese, who reads in the "Old Paths," "I said" ye are "**SHIN-pei**," a class of SHIN (Spirits). But he will understand at once the reading of the Shanghaë v.,—"I said, **tsaou wei**

SHANG-TE hoo!"—"Ye are of the same order as SHANG-TE."

Ibid. xiii. 3. *ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει*, is plain as regards "SHANG-TE"; for in the Hiao-king (c. ix.), we find that Wen-Wang, **phei SHANG-TE,** "associated with SHANG-TE" during his life, until after death, he, **phei-heang,** "was deified in his presence" (see also Dr. Morr. Dict. iii. 539); but it is unintelligible as regards "SHIN."

In Acts xiv. 11, the excellence of SHANG-TE over SHIN is very apparent. They said: *οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις.* "Old Paths,"—"**lee-SHIN,**" the order, series of SHIN, Spirits; whereas Shanghaë v. reads, "**choo SHANG-TE,**"—"Shang-Te's," which exactly renders *οἱ θεοί* in the Scriptural sense; since, according to the Shoo-king, She-king, Hiao-king, Le-ke, and the Sse-shoo, to have believed in more "SHANG," Supreme "TE" than one, would have been as heathenish, as to believe in more than one "*Θεός*," is in our own eyes.

Rom. i. 7. *ἀπὸ Θεοῦ πατρὸς ἡμῶν*, is more applicable to him who has a "**yuen tsze,**" or "chief son," than to "SHIN," "Spirit." And the expressions,—*δόξα Θεοῦ;—θέλημα Θεοῦ;—δικαίωμα τοῦ Θεοῦ;—τὸ χρηστὸν τοῦ Θεοῦ;—προσωποληψία παρὰ τῷ Θεῷ;—τὸ ὄνομα τοῦ Θεοῦ;—ἄδικος ὁ Θεός;—ἀνοχὴ τοῦ Θεοῦ;—ἐπαγγελία τοῦ Θεοῦ;—ἀγάπη τοῦ Θεοῦ;—πιστὸς ὁ Θεός*,—and the like, are far more intelligible when said of the "personal God," SHANG-TE, than of "SHIN," Spirit. But what are those expressions in importance to these, the key-

stone of our Holy Faith:—"ὅς ἐστιν εἰκὼν τοῦ Θεοῦ" (2 Cor. iv. 4)—"εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου" (Col. i. 15)—and "χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ" (Heb. i. 3)—"the express image of HIS PERSON"? where "**SHIN-che siang,**" "the image of SHIN," or "**wo-hing SHIN-che siang,**" "the image of the immaterial (ἀοράτου) SHIN," would have scared Confucius. Whereas he would have been prepared to hear it said of "SHANG-TE," whom he worshipped as an invisible "person," whose "**yuen-tsze,**" first-begotten son, he also knew personally.

In Rev. xi. 13, and xvi. 11, ὁ Θεὸς τοῦ οὐρανοῦ, is rendered in the "Old Paths" by **T'HEEN-che-SHIN,** and by **T'HEEN-SHIN.** But this, in Chinese, means either *collectively*—1) "the whole senate of celestial gods," or *singly*—2) SHANG-TE, and—3) the Sun.

We saw above (p. 220, note), out of the She-king, that SHANG-TE is **T'HEEN-che-SHIN.** And in Kang-he's Dict. (art. *Shin*) we read, **T'HEEN-che-SHIN, tse hoo JIH; JIN-che-SHIN, tse hoo YUE,**—"that the 'SHIN' (Life-Spirit) of Heaven resides in the Sun, and that of man in the Moon." The Sun is, for that reason, called **Tae-Yang,** "the Great Yang"; and the Moon, **Tae-Yin,** "the Great Yin."* Very much like

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* Kang-he's Dict. Mow-dsi-chung, p. 19, says,—"**Yin-yay—Tih taou yay; Ts'he taou yay; Chhin taou yay.**" "The Earth, the female sex, and inferiority, may be called Yin." See also Dr. Morr. D. i. p. 581.

the Egyptian idea (Hermes, ap. Iamblich. de Myst. sec. viii. 3), that *ἔστι δὴ οὖν καὶ ἄλλη τις ἡγεμονία παρ' αὐτοῖς τῶν περὶ γένεσιν ὅλων στοιχείων, καὶ τῶν ἐν αὐτοῖς δυνάμεων, τεττάρων μὲν, ἀρσενικῶν, τεττάρων δὲ, θηλυκῶν, ἥντινα ἀπονέμουσιν Ἡλίῳ. καὶ ἄλλη τῆς φύσεως τῆς περὶ γένεσιν ἀρχῆς ἥντινα Σελήνῃ διδόασι.** Both **Yin** and **Yang**, however, are subservient to **T'HEEN-che-CHOO-TSE**,—"the Lord-Governor of Heaven" SHANG-TE (above, p. 220, note; and p. 241), who "**heang**," sends them down from Heaven to animate and to work out Nature.†

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* The Ethiopians, accordingly, sacrificed boys to the Sun, and girls to the Moon (Heliodor. Æthiop. L. x. p. 465, ed. 1630).

† This is, we believe, the origin of 神, SHIN as "expansion" (申 **Shin**) of 示 **She**, in the sense of "light from Heaven" (Kang-he, and Dr. Morr. Dict. art. **She** and **Shin**), *i. e.*, from the Sun, who as **Tae-Yang**, chief source of light-and-life Spirit, was styled **CHOO-JIH**, the "Lord Sun" (Le-ke, c. x. xviii). But as in India, so also in China, the Sun, as "Giver of Life," was worshipped as in a measure inferior to the ONE "Paternal, Protecting HEAVEN" (in India, INDRA, *i. q.*, **T'HEEN-CHOO, SHANG-TE**, in China), who, in that respect, is held superior to the Sun. Thus, in Egypt, they said,—*Θεὸς ἀρρενόθηλυς ὢν —ἀπεκύησε λόγῳ ἕτερον νοῦν δημιουργὸν—θεὸν τοῦ πυρός*— (Hermes Tr. Poem. i. 9)—*τὸν ἥλιον δημιουργόν* (Ib.

T'HEEN-che-SHIN, then, said of the Sun, is different from **T'HEEN-che-SHIN** said of SHANG-TE, and is inferior to him. For in Chinese as in Greek, *Θεὸς μὲν ὢν ἐντι—ἀρχὰ καὶ πρῶτον,—δαίμων ἁ ψυχὰ, δαιμόνιον δὲ τὸ σῶμα (ὁ κόσμος) καὶ τὰ τούτω γε πάντα, δι' ὧν οὕτω διαιρὲν, Θεὸν καὶ θεῖον, καὶ δαίμονα καὶ δαιμόνιον* (Onatas in Stob. Ecl. Phys. lib. i. c. 2, sec. 39). Clearly, then, SHIN, though it be the best part of **Yang**, is yet but *one of* the *two* principles which are inseparable in giving existence to Nature. And as such, SHIN is but a part of Him with whom alone is "the fountain of Life"—*one half* only of "**Brahma stripunlinga:**" which is *masc.* and *fem.* as "Creator"; and *neut.* (**sarvagatam Brahma**) as *δαίμων*,—of "Jupiter, progenitor genitrixque deûm"—of **DIU-S**, Deus, *Θεὸς*, "*ἀρρενόθηλυς ὢν, ζωὴ καὶ φῶς ὑπάρχων*" (Hermes Trismeg. Poem. c. i. 9, *seq.*).

SHIN, therefore, is no equivalent for *Θεός*, *ὁ Θεός*, GOD, either in meaning or in dignity. And **T'HEEN-CHE-SHIN**, even in the "Old Paths," can not be taken for anything else than for SHANG-TE, the Most-High.

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in Chæremon, Cory's fr. p. 287). But in Mesopotamia, where the worship of the Sun probably began, he was אֵל, or אֵלִי, "the Mighty God"; and there, his name שֶׁמֶשׁ, told also the nature of the special rites of his worship. (See Targ. Hier. Gen. xxvi. 10; Lev. xviii. 14, 20, etc.; and Lib. Adami, i. 212.)

XVII.

The above are a few examples only, taken from the translation of the Bible into Chinese, which is generally known as the joint work of Dr. Milne and of Dr. Morrison. They are a few clods of the "old ground on which they stood"—a few steps only in the "old paths" which we are told to follow (see *Shin* v. *Shang-Te*, p. 19),—may be, at the peril of our life. No "new inventions" will satisfy the reverend correspondent, who is quoted as an authority, for he thinks "the old is better." The "old" is indeed "better"—but which?

For SHANG-TE is the oldest. His worship dates as far back as B.C. 2356—(we do not exactly know what took placé in China before that time),—when Shun offered, *first* luy yu **SHANG-TE** "a special sacrifice to SHANG-TE," and also to **keuen-SHIN**, "the host of SHIN"; but to these only after he had worshipped the seasons, hills and rivers;—and last of all. (Shoo-king, book i. c. ii. Canon of Shun.) It is, therefore, a very modern, and also, we fear, a dangerous "invention," to put the "aptote" SHIN (as in the "Old Paths") in the place of—

1) אֵל, "the Mighty,"—2) אֱלֹהַּ, "the Awful,"—
3) אֱלֹהִים, "the Majestic" GOD.

4) *Θεός* and *ὁ Θεός*, GOD, and *Κύριος*, Lord,—5) *θεός*, "a god," and—6) *θεοί*, "gods" or "angels."

7) *Πνεῦμα*, "Spirit,"—of GOD (1 Thess. iv. 8), and that too—8) holy (ibid.),—9) good (1 Sam. x. 10),—10) evil (ibid. xvi. 14, 16),—11) of *man* (Eccl. iii. 21),—12) liable to faint (Ezek. xxi. 7),—14) of *beast* (Eccl. iii. 21),

15) *Πνεύματα* "Spirits"—of *angels* (Heb. i. 14),—16) of *just-men* (Heb. xii. 23),—17) of *devils* (Rev. xvi. 13, 14) which are—18) unclean (St. Matt. xii. 43).

19) *πνευματικός* (Gal. vi. 1),—20) *ἅγιος* (St. Mark, i. 10)—21) *θεῖος* (2 Pet. i. 3).

22) probably *ἄνεμος*, since **SHIN-fung, Shing-fung,** and **Shing-SHIN,** are used, it seems, indiscriminately for THE HOLY GHOST.*

And lastly, in the place of—23) *πνεῦμα, i. q., φάντασμα*, a "Spirit," "ghost," "goblin," or "phantom" (St. Luke, xxiv. 37; St. Mark, iv. 49).

Is it not evident, then, even to the warmest advocates for SHIN, that a term which assumes in their hands such protean shapes—from "The Mighty GOD" to a "ghost or phantom," inclusive—is thereby rendered an unfit substitute for *ὁ Θεός*, the *One* and only true GOD? For, it will be granted that—

I.—אֵל, אֱלֹהַּ, אֱלֹהִים, and *Θεὸς*, were applied *first*

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* **Shing-SHIN** also reads "holy gods," in Dan. iv. 8; and "Holy GOD," in 1 Sam. vi. 20, etc.

of all to the *only* GOD. Or did the worship of One GOD, grow out of the worship of "many gods"? Those terms became "generic" only when, in process of time, they were applied by catachresis, to inferior objects of worship. As Philo (de Somn. p. 464) says: "ὁ μὲν ἀληθείᾳ θεὸς εἷς ἐστι—οἱ δὲ καταχρήσει γενόμενοι πλείους," which "sic fraudibus suis obduxerunt humano generi tenebras; ut oppressa veritate, summi ac singularis Dei nomen in oblivionem veniret," says Lactantius (Epit. c. xxviii.). For Θεός "ἀρρενόθηλυς ὤν" is "πρῶτος"; and θεοί, θεαί, θεά, and θέαινα, like dei, dea, diva, devi, are "afterthoughts" of comparatively modern date.* And,

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* A clear proof that the worship of GOD deteriorated more and more, as it fell lower from the Unity of the Godhead. (See, *e. g.*, St. Aug. de Civ. D. lib. iv. c. 11, etc.) Not only did *deva-s*, divus, θεός, "a god," become *daevas*, dæmon, in Zend., in Pers. "*dīv*," Arm. "*tiev*" or "*tev*," Edd. Icel. "*tiv*," Mod. Icel. "*dif-il*," a "*dev-il*" (or evil "*dev*"), although derived from the "Father of gods and men," INDRAGNI=DIU-S; but we find the same depreciation of merit in the plural number of even inferior objects of worship. Thus, for instance, δαίμων, as (Lat.) "Genius" (Arab. جن "genn"), is rather "good" than "evil." The Arabic translator of "Tabula Cebetis," therefore, renders "δαίμων" and "δαιμόνιον," not by جن, but by ملک, "Angel" (pp. 11, 55, etc., ed. Salmas.), as if a "guardian

although in Rabbinical Authors we find the *fem. pl.* אלוהות, "goddesses," as a term of contempt for the "gods" of heathendom, yet in Biblical Hebrew there is no feminine for אֵל, אֱלֹהַּ, or אֱלֹהִים, GOD, who has nothing in common with "gods" and "goddesses"; for they are לֹא אֵל, "not GOD" (Deut. xxxii. 21). אֱלֹהִים וְהֵמָּה לֹא אֱלֹהִים, (Jer. ii. 11)—"*μὴ φύσει οὖσι Θεοῖς*" (Gal. iv. 8).

II.—אֵל, אֱלֹהַּ, אֱלֹהִים, and *Θεός*, then, are not applied to GOD as "generic" terms; as if He were "one" of many "gods," and on a par with them. But they are each given Him as a "special" "individual" appellative, which was His ere it sank to any one else. For "gods" is the plural of "a god"; it cannot be the plural of "GOD," who, though He be THREE IN ONE, is yet alone, and has neither dual nor plural. It follows, then, that—

III.—Since GOD has no identity whatever with "a god" and "gods," the assumption that "SHIN" is a fit substitute for *ὁ Θεός*, because it is a "generic" term for "God, gods" (*Shin* v. *Shang-Te*, pp. 1, 5, etc.), necessarily falls to the ground. "GOD" and "gods" are not of the same genus, for he says of Himself, אֶהְיֶה אֲשֶׁר אֶהְיֶה,—"I AM THAT I AM" (Ex. iii. 14); כִּי אָנוֹכִי אֵל וְאֵין עוֹד אֱלֹהִים וְאֶפֶס כָּמוֹנִי

Angel," ملک حرس. Whereas "mischief," rather than "goodness," predominates among the plur. جان, or "genii," "*δαίμονες*," (dæmones,) which became in Ethiopic ጋንንት: "devils."

—"for I am the Mighty, and there is none besides; I am the Majestic God, and there is no One like Me" (Is. xlvi. 8). We do not, therefore, want a "generic" but a "specific"—an "individual" term for Him who is One and alone of His kind, כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבַדּוֹ,—"for Jehovah He is God Himself; there is none besides Him." (Deut. iv. 35; Ps. lxxxvi. 10; Is. xxxvii. 16, etc.) "Neque enim illa (Dei) sublimitas," says St. Cyprian (de Idol. Van. v.) "potest habere consortem, cum sola omnem teneat potestatem." But—

IV.—Shin is both a "collective" and a "generic" noun; and it can not be restricted by any definite article, which does not exist in Chinese. Clearly, then—

V.—the only substitute available in Chinese for the "generic" *θεοί*, "gods," when this is restricted to *one individual* by means of the article, *ὁ Θεός*,*

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* The use of the article with *Θεός* varies in different writers. For instance, Pindar, a "pious" poet for his time, scarcely ever uses the article with *Θεός*, either as "Deus summus," *i. q.*, *Ζεύς*; *e. g.*, "*Θεοῦ μοῖρα*," "God's providence,"—"*Θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται*," etc., or as "*τινὰ θεὸν*," *e.g.*, "*θεὸς γενέσθαι*," etc. Whereas Hermes Trismegistus, almost always uses the article with *Θεός*. This seems to argue a later date for his writings; and to justify Casaubon in bringing the Poemander down from the times of Moses to those of the early Church.

must be a "special" or "individual" term, applied only to *one* Being, and that, too, the highest object of worship in China. That term is SHANG-TE. And if it be argued, that according to some Chinese philosophers (*e. g.*, Choo foo-tsze) the **Tae-Keih**, or "first cause," is higher than SHANG-TE, we reply, that **Tae-Keih** is not an object of worship. And, that it is only owing to ignorance on the part of the worshippers of SHANG-TE, that they admit a higher principle than the highest object of their worship. This only requires to be rectified by teaching.

SHANG-TE, once adopted for Θεός, ὁ Θεός, GOD, and Him alone, there will be no difficulty in providing, according to the context, suitable terms for θεός, when used in the generic sense of "a god," "gods," that are "not God." We are inclined to think, therefore, that the Shanghaë translators might have rendered "your goddess," in Acts xix. 37, by "your tutelary deity," "**eul shay**," more literally, than by "your SHANG-TE," as they have done.

For in translating the Word of GOD, we are to give the sense or intention of the inspired author—*i. e.*, the "literal," and not the "verbal" meaning of the sacred text. We are to render the Hebrew and Greek idioms into idiomatic Chinese, and not into expressions of our own, quite foreign to that language. It is then, assuredly, a great, if not a fatal mistake, to jumble into one in the translation, both GOD, "who is GOD alone," and "gods," that are "not GOD." As if GOD, "besides whom there is none else,"

and "a god" and "gods," that are neither "GOD" nor "gods," was a "genus" like to "man, a man, and men," all made by GOD "of the same blood," and born of the same man!

And yet upon this the advocates of "SHIN" "feel rather confident that *Shin* will, before long, convey to the Chinese mind what Θεός did to the Greeks, and Deus to the Latins, and God to the English," etc. (*Shin* v. *Shang-Te*, p. 8.) What will it be then?—in Greek θεοί or θεός, always without the article "τὸ ἄρθρον τὸν Παντοκράτορα δηλοῦν," as Clemens Al. says?—and in Latin, what? "quicunque Deus," as—

> "Olim truncus erat ficulnus, inutile lignum,
> Quum faber, incertus, scamnum faceretne Priapum,
> Maluit esse Deum. Deus inde ego"—
> (Hor. Sat. i. 8.)

or is it not rather "Diespiter"? namque—

> —"Valet ima summis
> Mutare, et insignem attenuat Deus,*
> Obscura promens." (Od. i. 34.)

For the manifold aspects of "SHIN" in the "Old

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* This acceptation of "Deus" for "Deus summus," like Ζεύς, appears a strong proof in favour of the terms "Deus" and "Δεύς=Ζεύς" having had the same origin. If not, and if so be that "Deus" is derived from **DĒVA-S**, "Dīvus," and not from **DIU-S**, then

Paths" do not suit "Deus," according to St. Cyprian, who says:—"Nec nomen Deo quæras, Deus nomen est illi. Illic vocabulis opus est ubi propriis appellationum insignibus multitudo dirimenda. Deo, qui solus est, Dei vocabulum solum est" (de Idol. Vanit. v. ed. Routh).

And as regards "GOD" in English, to join together the "SELF-EXISTENT," "ETERNAL ONE" (above, p. 47), with "a god" or "gods," the "work of men's hands," is, in very deed, to make a "genus" in which,—

> —"velut ægri somnia, vanæ
> Finguntur species, ut nec pes, nec caput uni
> Reddatur formæ.—
> Spectatum admissi risum teneatis, amici?"

Yet a "genus" of this kind is to represent the one personal GOD of the Bible, אֵל, אֱלֹהִים, ὁ Θεός! Since, however,—

VI.—SHIN is, even by the showing of the "Old Paths," far better rendered by δαίμων, etc., than by θεός, the fact of the insurgents (*Shin* v. *Shang-Te*, p. 5) using SHANG-TE for the "Supreme God," and "SHIN" for "gods" in general, only shows that they speak and write consistently with the idiom of their

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there is no "GOD," but only "a god," in the poor Latin, which has one disadvantage in common with the Chinese—a great deal of confusion from want of an article.

own language. But it no more favours the advocates for "SHIN," however much they may wish it, than calling Ζεύς, "ὁ πρῶτος δαίμων," proves δαίμων to be Ζεύς. SHANG-TE being one of the "Spirits" or "gods" worshipped by the Chinese, is styled by them **T'HEEN-SHIN**. But since he alone is "Supreme," he alone also is worshipped as **T'HEEN-CHOO-TSE** and **T'HEEN-TE**, "the Lord or Ruler of Heaven" (schol. She-king v. p. 24, vi. p. 3). He, like Ζεύς, is SHIN =δαίμων; but "SHIN" is not SHANG-TE, *i. e.*, not "specially" ὁ Ὕψιστος, any more than δαίμων is "specially" Ζεύς=ὁ Θεός.

VII.—So far, then, the form of religion of the insurgents has this advantage over that of the worshippers of SHIN alone,—that it admits of "One Supreme God," which the latter do not, since they worship "GOD" "in every thing." For—

a) SHIN, in Chinese, is applied to the "deity," only because as **Ling** of the **Yang** principle, it is, as the Mandchou Dict. explains it well, "**An-i gengiyen fergouetchoun-be,**"—"the bright and wonderful element of Yang." And KWEI-SHIN is also commonly adopted for "deity," as representing the **Ling** of both the **Yin** and of the **Yang** principles. But this "bright" vital principle, Confucius says, **t'he-wuh, eul puh ko i** (Ch.-Y. c. xvi.), "forms a part of the entity of things, and cannot be separated from them." Wen-t'hang (Ch.-Y. c. i.) and Kang-he (Dict. art. *Shin*) declare, that this "bright, vital" agency is "**heang,**" "sent down" by the "Lord of Heaven," SHANG-TE,

to give life to the world; the insurgents probably believe that; and in their creed, "SHIN" holds his proper place, which is inferior to SHANG-TE. But—

b) If "SHANG-TE" be deposed from his throne in the thirty-third Heaven by the worshippers of "SHIN," and "SHIN," a very motley group indeed, be raised in his stead, then "SHIN," as that "bright," "vital" principle, no longer "comes down" from the "Lord of Heaven," to animate Nature; but it becomes both "the agent" and the "agency" at once; and Nature is no longer the work of a Creating GOD, but every visible object becomes a part of the deity embodied in it. Wen-t'hang explains the above passage to that effect, thus: **She ke wei wuh-che-t'he, eul wuh so-puh-neng i yay,**—"This **Yin** and **Yang** (KWEI-SHIN) is **t'he** (flesh and bones, part and parcel) of **wuh**, or existing beings; and these are **wuh** (living, being), by KWEI-SHIN being inseparable from them." If we do not altogether mistake the Chinese text, we do not see how such teaching can lead to any other result than to PANTHEISM. But, "Si mundi animus Deus est," says St. Augustine (De Civ. D. iv. 12), "eique animo mundus ut corpus est—quis non videat quanta impietas et irreligiositas consequatur? Nolo omnia dicere quæ possunt occurrere cogitantibus, dici autem sine verecundia non possunt."

So long as the Chinese nation exists, and the Chinese language is read and spoken, so long also will SHANG-TE continue the "Supreme God" of China; as Ζεύς and Θεός, both of like import, were in Greece.

Owing to the chequered fortunes of the Greek nation, and to its manifold dialects, the Apostles, and before them the Septuagint, followed the philosophers, who having to choose one of two identical terms, *Ζεὺς* and *Θεός*, both "agents," chose the one most in use—*Θεός*. They did not choose the "agency" *δαίμων*, although it was "*ψυχὴ τοῦ κόσμου*." But in China there is no choice between two identical terms for the same Person, *Ζεὺς* and *Θεός*. The choice lies between the "agent," SHANG-TE, and the "agency" SHIN; between *Ζεὺς* as *Θεός* and *δαίμων*, or *τὸ δαιμόνιον*. Much, therefore, depends on this choice, which rests on the interpretation given by those who translate into Chinese the words "*Πνεῦμα ὁ Θεός*,"—whether "GOD is Spirit"; or "Spirit is GOD." But, in our humble opinion, it would be easier to convert the worshippers of *Ζεύς*, as St. Paul did, than those of *δαίμων*, to the knowledge of the "One True GOD."

We cannot, therefore, but agree with a writer quoted in *Shin* v. *Shang-Te* (p. 5), that "plain common sense is all that is needed," but, in order to come to—as it appears to us—precisely the opposite conclusion to his own. For it does not, as he says, require "much depth of learning," to see, however, that a "generic" term, like "SHIN," does not of itself define the "species" or "individual"; that *δαίμων*, or *τὸ δαιμόνιον*, is neither "*ὁ πρῶτος δαίμων*," nor "*θεοί*" "*ὁ Θεός*," nor yet every Spirit GOD, though GOD is a Spirit. We conclude, therefore, from the showing of the advocates for "SHIN" themselves (unable as we

are to discover any other reason), that the choice of that term is by them made a matter of "conscience" (*Shin* v. *Shang-Te*, pp. 10, 15), principally from want of a far higher authority in translation—that is, correct idiom and etymology.

Still, that "conscientious adherence to SHIN" on their part is the less to be accounted for, as the very makers of the "Old Paths," and leaders of the host of SHIN, whom we are charged to follow (*Shin* v. *Shang-Te*, p. 19, etc.), do not scruple to call him by no better names than "a deity," and "genii or dæmons," as Dr. Morrison does (in Dict. i. pp. 178, 804); while he pays homage to SHANG-TE, whom he styles "God," and even "Supreme-God" (Dict. i. p. 163, and iii. p. 539).

Nay, Dr. Milne even went so far as to inscribe on the title-page of the edition of the Bible from which the above quotations are taken: **SHIN-THEEN SHANG-TE k'he-she kew wei chaou-shoo,**—"The Old Testament, the revelation of SHANG-TE of the divine Heaven." But, if **SHIN-T'HEEN** here, means "GOD," as it does in 1 Cor. vii. 40, then this title (if we understand it aright) will read, in Dr. Milne's own words,—"The Old Testament, the revelation of SHANG-TE who is GOD."

XVIII.

"Quo nunc certamina tanta?"—"ὦ ταλαίπωροι"! says even Jocaste to the rival factions of SHIN and of SHANG-TE,—

> "τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
> γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε, γῆς
> οὕτω νοσούσης, ἴδια κινοῦντες κακά;"

"Why quarrel among yourselves, O luckless citizens, and leave the state to perish?" Earnestly,—Why do Christian missionaries among the heathen, dispute among themselves about the God they preach, and place His Church in peril?

It is the concourse at Ephesus over again, but without a town-clerk to make the peace. Meanwhile the tumult increases, though not much to the "godly edifying" of Chinese converts, who know "who 's who" of SHIN or SHANG-TE, and therefore stand looking on, amazed at their teachers, who cry,—one: "Down with 'SHANG-TE!'"—another: "Up with 'SHIN-SHANG-TE!'"—"No!" says his fellow, "Great is 'SHIN-T'HEEN!'"—"Never!" shout a good many all at once, "Great is SHIN of China! SHIN, for ever, SHIN!" while a small knot of men try to raise a voice of "Audi alteram partem"! but in vain,—for the assembly is confused, and some, it appears, do not quite know wherefore they are come together.

Then, one Demetrius (we believe), inveighs against the Bishop of Victoria (*Shin* v. *Shang-Te*, p. 19), for his having proposed "T'HEEN-SHIN" and "T'HEEN-CHOO," as a "compromise, in favour either of *Heathenism* or *Popery*"; instead of respectfully reminding His Lordship, that both those terms are, as we have seen, classic synonyms for "SHANG-TE;" and that he might as well adopt "SHANG-TE" at once. But that reverend friend of *Shin* v. *Shang-Te* (p. 10), though "a man of peace," is nevertheless "resolved to renew the contest." He therefore makes ready to battle in earnest, and with great ardour he utters his war cry,—"No surrender!" "No peace with Pope or Pagan!"

It is well he should follow the advice of Rabbi Judah B. Tamai (Pirke Av. V. 20):—הוי עז כנמר· וקל כנשר· ורץ כצבי· וגבור כארי· לעשות רצון אביך שבשמים· "Be strong as a leopard; swift as an eagle; fleet as a roe; and valiant as a lion, to do the will of thy Father who is in Heaven:" and also "wise as a serpent," but "harmless as a dove," says our Lord and Master. Let that zealous missionary, by all means buckle on his harness in the name of GOD; then take in hand "the sword of the Spirit," and we trust, also, hide a stout heart under the "breast-plate of righteousness." For his errand requires it; and even Pindar reminds him that—

> "ὁ μέγας κίνδυ-
> νος ἄναλκιν οὐ φῶ-
> τα λαμβάνει"——

But as he goes forth to battle, let him not forget to "be shod with the preparation of the Gospel of peace"; and not carry on his preaching among the heathen, as if he were on a crusade against them.

"No surrender!" says the reverend writer.—No! none to the enemies of our Lord. But as to those we make for ourselves, how often do they not prove better than we are! Let us, therefore, understand against whom we fight. When the soldiers of Christ look less to themselves, and more to the Captain of their salvation, many of their own enemies vanish from before the first encounter; for then the cause is God's—not man's own—and the day is won. If true to their calling, the knights of Christ rally round the standard of His Cross, and not under their own colours: if they follow Him, and not their own way, and fight in His name and not in their own strength, they must overcome, and proclaim victory from the stronghold of their foe. For the battle is the Lord's. He leads His men by day, and watches over them by night. If they faint, He comforts them. If in delay they doubt, He bids them be of good cheer. And if in their last struggle, they stagger at the sight of death, He prays "that their faith fail not"; while His hand, riven on the Cross for them, holds out "a crown of life"; and His gentle voice whispers to them, as of old to His veteran saint,—"*Ἀνδρίζου, Πολύκαρπε*!"—"Quit thyself like a man, my son! thy reward is great!"

For, "to him that overcometh will I grant to sit

with me in my throne, even as I also overcame, and am set down with my Father in His throne." "No surrender!" then, for the soldier of Christ; he must overcome!—"*Θέλεις*," says even a heathen, "*θέλεις Ὀλύμπια νικῆσαι; καὶγὼ, νὴ τοὺς θεούς· κομψὸν γάρ ἐστιν. ἄλλα σκόπει καὶ τὰ καθηγούμενα, καὶ τὰ ἀκόλουθα· καὶ οὕτως ἅπτου τῶν ἔργων.*" (Epict. Enchir. c. xxxv.) Then, "*οὕτω τρέχετε*," says St. Paul, "*ἵνα καταλάβητε.*"

"No peace with Pope or Pagan!"—Yea, rather, peace with both! If the reverend writer has had experience, either of Popery garbled by designing men, as in this country, or of Popery *as it is* throughout the Continent of Europe, and especially in that least Popish of all Romish cities, Rome itself, he can have, assuredly, no leaning towards it. At the same time, he must have found God-loving souls in that communion—souls who will be saved, not through, but, as it were, in spite of their polluted Church;—not by their religion, but apart from its practical workings of priestcraft on ignorance; of barefaced imposture upon its harmless and willing dupes. It is not clear, on the other hand, whether or not that writer feels any sympathy with that "free and easy" worship, in which "familiarity" with God —before whom Angels veil their faces—is taken for "the spirit of adoption" in sons; forgetting that the most "dutiful" children, are also the most "respectful." But if he be of "that pure and Apostolical branch of Christ's Holy Catholic Church," which

inclines to neither extreme, we almost wonder he can express himself as he does. For he must have learnt from her, as she teaches her sons to be (St. Polycarp, Ep. Philip. vi.): "*Οἱ πρεσβύτεροι δὲ εὔσπλαγχνοι, εἰς πάντας ἐλεήμονες, ἐπιστρέφοντες τὰ ἀποπεπλανημένα, προνοοῦντες αἰὲ τοῦ καλοῦ ἐνώπιον Θεοῦ καὶ ἀνθρώπων, ἀπεχόμενοι πάσης ὀργῆς, προσωποληψίας, κρίσεως ἀδίκου—μὴ ἀπότομοι ἐν κρίσει, εἰδότες ὅτι πάντες ὀφειλέται ἐσμὲν ἁμαρτίας. Εἰ οὖν δεόμεθα τοῦ κυρίου, ἵνα ἡμῖν ἀφῇ, ὀφείλομεν καὶ ἡμεῖς ἀφίεναι· ἀπέναντι γὰρ τῶν τοῦ κυρίου καὶ Θεοῦ ἐσμὲν ὀφθαλμῶν, καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι.*"

And as to Pagans, who are "alienated from the life of God" only "through *the ignorance* that is in them," what have they done to forfeit all hope of "peace" from one of the "same body," "partaker," with them, of "God's promises in Christ,"—and to deserve no pity? If a man's duty be, as Lactantius says (Epitome, c. xxxiv. p. 634, ed. Routh), that "unum Deo debet ut patri, alterum homini velut fratri. Ab eodem enim Deo geniti sumus.—Oportet enim scire nos quid Deo quid homini debeamus; Deo scilicet religionem, homini charitatem," what is that same man's duty when he goes forth as "messenger of peace" to those same brethren, sent from Him who "is our peace," and who set His servant an example, when He came down from Heaven "to preach peace" to him, who, like his Pagan brethren, was himself "afar off"? Could he, could any servant of Christ who feels his own utter unworthiness and his Lord's

unbounded love, see, for instance, a Brāhman raise his eyes towards Heaven, in anxious hope of his final emancipation in Brahm, and hear him, in fervent devotion, say:—

ADITI-r-nu patu no, dushtaram tramanam vacha:!

"May that ETERNAL ONE (invincible, saving word!) protect us evermore!" (Sama-V. i. 4; i. 1, 7.)

mad'hu DIAUR astu na: PITA!

"May our Father, Heaven, be favourable to us,"

shradd'ha hi te, Mag'havan, parye DIVI.

"for faith in Thee, O Thou rich in blessings! exalts us to Heaven" (Rig.-V. i. 6, xvii. 7; Sama-V. i. 2, 3, 4, 8), without holding out to him the right hand, with,—"My brother! let me bring thee to know Him aright who is thy Father as well as mine, through His Son JESUS CHRIST, the Saviour of thee and of me, poor sinners"? Or could he hear a Chinese, while kneeling before his idol-god, mutter these words of "the Master,"—

"Tse joo tsae, tse SHIN joo SHIN tsae,"

"Worship as a reality; worship 'the Spirits' as if the Spirits were present" (Shang-L. ii. 1), without yearning to teach him to worship his "unknown God" "in spirit and in truth"?

Let that servant bear in mind his own debt of talents freely forgiven;—the account to be given by the servant "to whom much has been given";—the fate that awaits him "who knew his Master's will

and did not do it";—he will then forgive his brother's debt of a few pence, and love and pity him "who knows not his Master's will." He will then feel the beam in his own eye, and think less of the mote in his brother's eye; and he will not turn from him, saying,—We may be brethren, but I see and thou art blind—"no peace with thee"!—But, thanks be to God, "the Father of all mercies," His Church, in unprejudiced love for every man, whether Jew or Gentile, whether Puritan, Pope, or Pagan,—though not for the errors of his creed,—says to him: PEACE! Free pardon and peace with God to us all, who are all equally under sin, through the atoning blood of JESUS CHRIST our Lord.

We would, therefore, gladly ascribe such an expression as the above, to the trying effects of climate on the nerves, the temper, the whole being of man. We fear, however, lest such a sentiment be common to many who go forth as preachers of the "Gospel of Peace" to the Heathen. And although it is not our place, while working under shelter in the humble sphere of a country parish, to read a homily on the duty of being cool and calm, to men toiling in the heat and bearing the burden of the day, at the post of honour—the missionary station, yet the question forces itself upon us,—What becomes of the Apostolic office of "Ambassador for Christ to the Gentiles" when undertaken in such a spirit?

It proves a failure, of course. For the fruit of it is blighted in the seed thereof. Hinc "sunt lacrimæ

rerum." And why? The fault lies not in the work, which is "unto life eternal"; neither is it in the reward, which is "to shine like a star" in the firmament of Heaven, for ever and ever. The fault is in the workmen themselves. Many of them well-meaning and zealous, but misguided, independent, and as good as irresponsible men, often come too much in their own name, and often speak too much their own words. With the best intentions, and wishing to do GOD service, such men turn their pruning-hooks into weapons, in order to fight their own battles; and they make the standard of the Cross the badge of a crusade, carried by them even unto the ends of the Earth. For there too, as well as here, the Church of Christ is rent in pieces by feuds, in which even the new commandment, "THAT YE LOVE ONE ANOTHER, AS I HAVE LOVED YOU," becomes a dead letter, and out of date. There too "man" eclipses "GOD," and brings on darkness at noon-day. And then converts emerging from the gloom of heathenism, open their eyes to the flickering lights of human opinions, instead of at once drawing breath and life in the sunbeams of "One LORD, one Faith, one Baptism, one GOD and FATHER of all, who is above all, and through all, and in us all." So that, when they cry for a draught of living water, the cup is held to their parched lips in the name "of Paul," "of Apollos," and "of Cephas," and but seldom in the one blessed name of "CHRIST WHO IS OUR LIFE."

Then the labourers sow, but, of course, in tears. They pray, as the Athenians did of old:—"*ὗσον, ὗσον, ὦ φίλε Ζεῦ, κατὰ τὰς ἀρούρας τὰς Ἀθηναίων καὶ τῶν πεδίων*!" but they receive in answer a few partial showers only, over patches of the Lord's inheritance. Then they look for the fruit of their labours; and the Lord of the harvest, in pity, bids them go and glean over hill and dale a few handfuls of corn, instead of their reaping his gracious promise of an abundant harvest, when they bind their sheaves on high with joyful songs of thanksgiving. And why is it so? Because, instead of "*εἷς ὁ καθηγητὴς ὁ Χριστός*," there are "*πολλοὶ διδάσκαλοι*" and "*καθηγηταί*," who, nevertheless, call themselves "*δοῦλοι τοῦ Χριστοῦ*," and who, when their Lord bids them go forth and proclaim aloud,—"Peace! Peace! to him that is far off, and to him that is near, saith the Lord, and I will heal him," say,—"We give you no peace!" No! "Peace on Earth and good-will towards men,"—but only to those who think as we do!

Not so St. Paul. At Athens and at Lystra he spoke more kindly; he showed more feeling, more pity. He went through the city as "one bringing glad tidings of good things"; and his preaching on the Areopagus was the voice of him "who preacheth PEACE"—even from the citadel of the god of war. He did not battle with his hearers. But, in order to preach to them "JESUS and the resurrection," he, *first of all*, told them he and they were "brethren,"—children of the same Father, their "unknown God";

whom he, however, knew, and whom he came to teach them to worship aright. In so doing, he won their hearts to himself and their souls for Heaven. He brought them in among "the first-fruits of his Apostleship"; and they will be gems in his "crown of rejoicing" in the presence of our Lord JESUS CHRIST at His coming. That holy Apostle has left us an example. Let us at least endeavour to be followers of him, as he also was of Christ.

Our own estimate of antiquity differs also greatly from that of the reverend writer quoted above. For his tastes are decidedly modern. He seems to dote on "SHIN," which is recent as a substitute for "GOD," although he is bent on treading in the footsteps of his predecessors, in paths which he considers "old and safe." But he is, perhaps, not aware that those "old paths" were not made at first by Dr. Morrison, but by Jesuit Missionaries! "Idem occurrit," says Mr. Callery (Syst. Phon. p. 80), "pro Sinica Scripturæ Sacræ versione quæ ejusdem auctoris (Dr. Morrison) calamo tribuitur; etsi de facto sit mera publicatio versionis a Jesuitis relictæ, cujus manuscriptum Anglis officiose traditum fuit ab incauto *de Propagandâ fide* Procuratore, *J. Marchini.*" (See also that popular and valuable work, "The Bible of Every Land," p. 4.)

Such is that "old ground," such are those "old paths," which only lead to another "Shibboleth" at the fords of the Yang-tsze-keang, where, it appears, many a good heart is slain in cool blood by the ruth-

less "men of SHIN." And yet, it is they, and not the "Bishop of Victoria," who force upon others "the simple and chaste style of the Jesuits" (see *Shin* v. *Shang-Te*, pp. 10, 19), by defending as "a matter of conscience," from which there is no appeal, a version of the Bible, originally made by the Jesuits themselves, and apparently not much improved by those who revised it. They fold to their bosom the very style they denounce in others; and blame the Bishop of Victoria for what they do themselves. So much for zeal without knowledge, which is but another name for "party-spirit,"—and that, too, "in the name of GOD," and for the sake of the "PRINCE OF PEACE"! "Brethren," says St. Ignatius (ad Philad. viii.), "*παρακαλῶ ὑμᾶς, μηδέν κατ' ἐριθείαν πράσσειν, ἀλλὰ κατὰ Χριστομαθίαν.*" And again (ad Smyrn. viii.), "*Τοὺς δὲ μερισμοὺς φεύγετε, ὡς ἀρχὴν κακῶν. Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρί· καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολήν.*" For, says another venerable follower of the Holy Apostles (St. Clement, ad Cor. xlvi.), "*Τὸ σχίσμα ὑμῶν πολλοὺς διέστρεψεν, πολλοὺς εἰς ἀθυμίαν ἔβαλεν, πολλοὺς εἰς δισταγμὸν, τοὺς πάντας ἡμᾶς εἰς λύπην·—καὶ ἐπίμονος ὑμῶν ἐστιν ἡ στάσις!*"

We are, however glad to find, that so self-denying, and so deserving a man as Dr. Morrison, is in part, at least, innocent of what, even to our limited knowledge of Chinese, appears an inferior style and incorrect readings,—and that, too, quite apart from

"Shin" or "Shang-Te." With all due deference to our betters, we cannot but regret, to think that Christianity among the Chinese should, in a measure, rest upon such a substitute for "the pure milk of the Word" which alone "is able to save their souls." At the same time, we confess ourselves unable to believe that this version can be understood and liked by the Chinese, who only know their language in its own unadulterated style. And we fear the "old ground" must sometimes prove rather swampy; and the "old paths" little else than the recent tracks of wandering men.

It would seem, assuredly, both better and safer to follow the beaten road of Yaou and Shun, of Woo-wang and of Confucius, in the field of their own literature, than pretend to know better than they, what they meant. One of us might as well presume to have taught Isaiah an improved meaning of his own sublime style, or to have given Plato a lesson in Greek, as to lay down, on our own authority, what the sense of this or that word is in Chinese, and thus sit as "Judge and jury" over "Shin" and "Shang-Te." And, however anxious some missionaries may be to "go a-head," they must "'bide their time." They cannot give a new meaning to words by an "ipse dixit;" for they are amenable "to the law and to the testimony" of the Chinese in matters of this kind. These know best, assuredly, the value of their own words. For our own part, therefore, we should be well satisfied to adopt as a

substitute for אֵל, El, אֱלֹהִים, Elohim, Θεός and ὁ Θεός, the "one personal God," endued with power and majesty; and worshipped, first, alone, and apart from all other deities, by Yaou and Shun, upwards of four thousand years ago, and ever since that time by Kaou-yaou, Yih, Tseih, E-yun, Confucius himself, and their posterity; while we would adopt other terms, as occasion may require, for θεοί, or for any one of them that is "not God." We leave alone "innovations," as alike foreign to the Chinese, and opposed to their highest authorities.

And, how those people cling to their authorities! We were, one day, reading a portion of the "Vishnu-Purāna" with a learned Brāhman, and the subject matter brought us to discuss the shape of the Earth. He talked gravely of the flat surface of the seas and continents, and of the brilliant and lofty summit of Mount Meru. On the other hand, we made plain to his senses that the Earth is not such as he thought. He then paused for some time, and at last he said: **Satyam etad, Mahashaya! Satyam asti, bate! tat'hapi matpushtake na kirtitam!** "It is true, Sir! very true! still, it is not so stated in my book!"—A lesson, is it not, to many a Christian teacher!

We should, indeed, be sorry to find that, while we endeavour to make peace, "others make ready to battle." For we have, in this respect, only one wish, and that is, to contribute our mite in helping others to teach the people of China to serve "GOD" in spirit and in truth. Not to worship a certain Spirit,

or Spirits, an inferior, ill-defined Deity—"SHIN," inherent in every created object, but to learn the purified, soul-enslaving service of the "one personal and supreme GOD," who is above SHIN, and whom they "ignorantly worship" from the highest antiquity. St. Paul, at Athens, brought his hearers, through "*Ἄγνωστον Θεόν*," *τὸν Διὰ*—by whom Critias even swore,—"*Νὴ τὸν Ἄγνωστον ἐν Ἀθήναις*" (Luc. Philop.)—to believe in "the living God." Why not bring the people of China by gentle means also, to look up to "SHANG-TE," *ὑψιμέδων*, since he dwells in the Highest Heaven, as to אֵל, "The Mighty," אֱלֹהִים, "the Awful," and *Θεός*, "the Supreme" GOD, "who sits on the circle of the Heavens, and makes the Earth his footstool"; and yet hath humbled himself to come "and dwell among men"? instead of forcing a new system of expressions, adopted, perhaps, by ignorant and submissive congregations, —"addicti jurare in verba magistri,"—but alike unwelcome and unintelligible to the educated among the people. Then will "SHIN" continue as of old, to be, as it were, an emanation from "Hwang-T'heen SHANG-TE,"—*τὸ πνεῦμα Διὸς βασιλεῶς*, of Plato; no longer, however, as "power of the air," with the "**SHIN-KIUN**" for "Prince"; but now, only as "The Spirit," "*Ἀγνώστου θεοῦ τοῦ ἐφευρημένου, τοῦ Θεοῦ τοῦ ζῶντος*"—as the Comforter, as the breath of the Almighty that gives His people life.

But, we must feel, that in order to impress the Chinese with correct and lasting notions of "GOD,"

our teaching must bear the indelible stamp of UNIFORMITY. It must come home to each individual with the convincing proof to him, of UNITY among the teachers. For it is better to say nothing of GOD, than to misrepresent Him to those who know Him not. And if, in this respect, every man has a right to claim the exercise of "private judgment," it can only be to a certain point, not affecting either "Truth" or "principle." Now, "various creeds" form no part of GOD's Truth; they are only the "filthy rags" of human ignorance, hung about TRUTH by men who "as yet only see in part"; and "self-conceit"—which is wide apart from "sincerity"—forms no integral portion of the principle of "doing GOD service." For in such matters, "private opinion" is but the result of "our seeing only as in a glass, darkly,"—a sad and searching proof of our earthly and still imperfect state. And when we know GOD as we are known of Him, all "private views" will cease. We shall then see how gross were our "private opinions" of Him, when we hear them told one by one in the dazzling light of His glorious presence.

That ought to make us more forgetful of "self." "*Τίς οὖν ἐν ὑμῖν γενναῖος;*" says again St. Clement (ad Cor. liv.), "*τίς εὔσπλαγχνος; τίς πεπληροφορημένος ἀγάπης; εἰπάτω, Εἰ δι' ἐμὲ στάσις, καὶ ἔρις, καὶ σχίσματα, ἐκχωρῶ, ἄπειμι οὗ ἐὰν βούλησθε—μόνον τὸ ποίμνιον τοῦ Χριστοῦ εἰρηνευέτω.*" It ought to lead us to strive more earnestly, and more unitedly together, in our service of God in His Church. We all

of us know, what amount of chaff, of stubble, and of other rubbish, "private judgment" heaps upon the "foundation of the Apostles and Prophets," by way of "rearing a holy Temple unto the Lord." But if these defects be deplorable at home, where there always is an opportunity of appealing from error to a better teaching somewhere, what effect must they produce in India and China, where no such opportunity exists? There, the "TRUTH as it is in JESUS," is now proclaimed in greater variety of form than already exists among the sects of the Heathen themselves: and the "Only True GOD," "whom to know is Eternal Life," is there preached under more different names than the principal idols, which the knowledge of Him alone is to abolish. "If the LORD be GOD, follow Him: but if Baal, follow Him." If "SHANG-TE" be your God, worship him. If "SHIN" be your choice, serve Him, but serve Him *alone*. Halt no longer between "two" opinions or more, but choose *one* and keep to it. But look well to your decision. And if you come in the "name of God," "seek not your own." "*Ἥτω τὶς πιστὸς—δυνατὸς—σοφὸς—ἁγνὸς ἐν ἔργοις·—τοσούτῳ μᾶλλον ταπεινοφρονεῖν ὀφείλει, ὅσῳ δοκεῖ μᾶλλον μείζων εἶναι, καὶ ζητεῖν τὸ κοινωφελὲς πᾶσιν, καὶ μὴ τὸ ἑαυτοῦ*" (St. Clem. ad Cor. xlviii.). Do not lay bare your own frailness in the sight of the Heathen. But "in the name of GOD," and "for the sake of CHRIST," let the Heathen at least see that "HIS SPIRIT" is ONE, however manifold be His gifts.

Well might that shrewd Hindoo reply to the Missionary who introduced himself as a teacher of the "Truth,"—"'Truth,' indeed! first agree among yourselves as to what is 'Truth,' and then come and teach us!"

XIX.

It was, therefore, with real satisfaction, that having stumbled many a time in the "old paths," we found ourselves, at last, on more even ground. It may, perhaps, be want of taste on our part; but still we like it better. And we believe that those of our readers who will follow us, will find their feet move along more easily on Lao-tsze's causeway, than on the rugged "old paths" of modern make. Let us compare only one verse as a sample of the latter, with the same passage, in the Shanghaë version of 1851, already quoted.

St. John, i. 1, 2.

"Old Paths":—

TANG	CHI	I	YEW	YEN	EUL
πρὸς	τὴν ἀρχὴν	ἤδη	ἦν	τὸ λαλεῖν,	καὶ
KE	**YEN**	**KAE**	**SHIN**	**YEOU**	**KE**
τοῦτο	τὸ λαλεῖν	σὺν	Δαίμονι	καὶ	τοῦτο

YEN	WEI	SHIN	TSZE-CHAY	TANG
τὸ λαλεῖν	ἐστι	Δαίμων	τὸ τοῦτο	πρὸς

CHI	KAE	SHIN	YAY.
τὴν ἀρχὴν	σὺν	Δαίμονι	.

Shanghaë version, 1851:—

YUEN	CHI	YEW	TAOU	TAOU	YU
ἐν τῇ πρώτῃ	ἀρχῇ	ἦν	ὁ Λόγος	. ὁ Λόγος	πρὸς

SHANG-TE	K'HUNG	TSAE	TAOU	TSEIH
τὸν Θεὸν	ὁμῶς	ἦν,	ὁ Λόγος	ὄντως

SHANG-TE.	SHE	TAOU	YUEN	CHI	YU
ὁ Θεός.	οὗτος	ὁ Λόγος	ἐν τῇ πρώτῃ	ἀρχῇ	πρὸς

SHANG-TE	K'HUNG	TSAE	YAY.
τὸν Θεὸν	ὁμῶς	ἦν	.

These passages, verbally rendered into English, will read thus:—

"Old Paths":—

"About beginning already there was speech; and that speech with Deity (or Spirit), and that speech was Deity (or Spirit). This same about beginning with Deity (or Spirit)."

Shanghaë version:—

"Very-first beginning there was the Word. The Word with Most-High (God) indeed existed; the Word indeed Most-High (God). That Word very-first beginning with Most-High (God) indeed existed."

We do not at present recollect any classical

authority that throws light on the above rendering of the "Old Paths." But there is that very remarkable passage in Lao-tsze (Tao-Te-k. c. iv.) already alluded to, which bears, in words even, a striking resemblance to the above verse of Scripture in the revised version of Shanghaë:—**TAOU-yay! lwan hoo! sze wan-wuh-che tsung! Woo puh chi shwuy-che tsze; siang TE-che-sian.** "The Taou, (ὁ Λόγος) how profound! He appears to be the ancestor of all things! I know not whose Son He is; He seems to have existed even before SHANG-TE"! To which may be added, from c. XXV.:—"**Yew yih wuh hwen-ching! Sian T'heen-Tih seng! Too li, eul puh ke; ko-i wei T'heen hea Moo!**" "(The Taou) is one Being; not perfectly discernible (**apratarkyam, avigyeyam,** Manu. c. i.); He was born before Heaven and Earth. He alone stands and changes not; He may be considered as the Mother of this world." And further, in c. xiv., where Lao-Tsze assigns to TAOU these three attributes, **I-HI-WEI,**—"without colour"—"without sound"—and "without substance." Those three characters in Chinese would read **I-H-V**; and that led A. Rémusat (as we said above, p. 219) to see in it the name of יהוה, "Jehovah."

The Shanghaë translators, therefore, deserve great credit for having, through good scholarship, rendered one of the most important passages in the New Testament in almost the very words of an author anterior to Confucius; and who is held in China for, as it were, inspired. It would have been well, perhaps, if

the Mandchou and Japanese translators had done the same, instead of following the "Old Paths" in this place, and rendering ὁ Λόγος, by "**Gisoon**" and "**Kasikoi**," both of which mean "word," *i. e.*, τὸ ῥῆμα, instead of adopting the Chinese word, **TAOU**, which is current in the classics of both those languages as "**Doro**," and **Tawoo** or **Mitsi**.

And we cannot admit for one moment, that the Shanghaë translators (not one of whom is personally known to us) had in view "to establish their reputation as scholars" only (*Shin* v. *Shang-Te*, p. 15). But rather, we feel assured by the proofs before us, that they strove to do their best in rendering literally the idea and intention of the Sacred Text, into good Chinese;—"τεκμαίρει χρῆμ' ἕκαστον." If they have succeeded equally well in the other parts of Scripture, they need not fear either reproach or obloquy. But, on the contrary, they may wait and see which of the two, under God's blessing, succeeds best in China; whether the crooked "Old Paths" of an Europæo-Chinese, and, we fear also, Pantheistic version of the "Word of God," or that same Word rendered as well as men of judgment and scholars can do, with the best available means at hand. And if scholarship be not honoured by being devoted to the glory of God, for what other purpose can it be used? for even a wise man—

—— "μαν-
τεύσατο δ' ἐς Θεὸν ἐλθών."

This, however, is far too solemn a subject to be

treated otherwise than sternly and soberly. We would not, therefore, have alluded to the "Old Paths" further than to show that they do justice to the time at which they were made. But since they have become, with some, a matter of "conscience," a test of "Truth," and of "honesty of purpose," we have endeavoured to show on what grounds those high pretensions rest; and how easy it is for "conscience" to continue both "tender and dark," and for "Truth" to be so far obscured, as to lead its advocates to fight honestly for a mere shadow. And we have ventured to suggest also, that since all this difference is about the sacred text, the subject should be made, by every one engaged in the translation of that text, a matter of earnest thought and of deep study.

These, however, are not to the taste of every one—"*κουφότεραι γὰρ ἀπειράτων φρένες.*" To some, it is easier at once to prejudice their mind in favour of a particular view of the case, till that alone appears correct; and then put it as a matter of "conscience" only; as if scholarship had little or nothing to do with it; and as if it followed that because a man has, as he thinks, an honest intention, that alone can supply the place of fit words and of pure idiom. In our humble opinion, however, he is most conscientious, who takes most pains to get at the root of the matter, till he has satisfied his conscience that he is neither led by prejudice, nor defending a favourite scheme of his own, but that he rests on the only foundation beyond which he cannot go. And this,

in translating the Word of GOD, is, undoubtedly, —classic language. The purest gold, as well as the purest idiom, are for The service of His sanctuary. But pure diction is to be borrowed from classic authors alone. The opinion of Leang-Afa, therefore, against Dr. Gutzlaff's translation ("The Bible of Every Land," p. 5), that it consists of "passages from classic authors put together to render the Word of GOD," is a compliment to that late remarkable man. In China, as well as in Europe, a man may affect to underrate that to which he has not attained; he may hold "classics" cheap because he knows little or nothing about them; and thus save himself the trouble of studying them, on the specious plea that—"Hath not GOD made foolish the wisdom of this world?" Yea, verily, and thanks be to HIM, it is "made foolish" as means of redemption, which is through "Christ crucified" only. But he who wrote that, was himself a good scholar, who spoke good Greek; or they would not have said to him, at Athens, "*Ακουσόμεθά σου πάλιν*,"—"We will hear thee again." Nay, by his own example, he teaches us to search in the writings of classic authors, for that which, without imparting the "fear of God," can alone educate the mind and form the judgment, of the "redeemed of Christ," who have learnt the "fear of God" from His own revealed Word. Some men, therefore, might take, if not a leaf, at least a paragraph, out of the book of the Jesuit missionary, Prémare, one of the most accomplished of Chinese scholars, past or

present, who says to young missionaries: "vellem ut quod nemo me facere monuit, alii facerent, dum viget memoria, et anni adhuc florent: quatuor libros classicos memoriter discerent eo plane modo quo solent pueri Sinæ; repuerascendum nobis est, si volumus Christum Jesum his gentibus cum fructu annunciare; quem, amabo, laborem talis spes non leniat?" And Confucius, who is seldom wrong in practical matters, says, much to the point: "**Woo-tang tsun ji puh-she, tsun yay puh sih, i sze; wo i! puh joo hio yay!**—"I have spent whole days without food, and whole nights without sleep, in order to meditate. But it availed not. There is nothing like the study of ancient authors" (Hea-Lun, c. xv.).

For, adds Hien-wen-shoo (sent. xlvii.)—"**puh teng Shan, puh chi T'heen-che kaou. Puh lin ky, puh chi Tih-che how. Puh wun sian wang-che y yen, puh chi hio-wun-che ta.**"—"In like manner as without ascending a mountain, we cannot estimate the height of Heaven; nor the depth of the Earth without descending into a valley: so also we cannot know the greatness of learning and wisdom without listening to the sayings left on record by kings of old."

XX.

It is now high time, our readers will say, that we should conclude. We will, therefore, in a few words, briefly sum up the whole.

So far as we can gather from *Shin* v. *Shang-Te*, the principal arguments against the use of "SHANG-TE," as a substitute for "God," are these:—

I.—That "SHANG-TE" is the Chinese "Jupiter."

What of that?—By "Jupiter" is not meant, we hope, that elderly man sitting upon a throne with a thunder-bolt in one hand, a wand in the other, and an eagle at his feet; not to mention a monstrous tale of the foulest absurdities by way of a biography. For SHANG-TE has nothing in common with him.

But SHANG-TE is identical with "Jupiter" as "*Ζεὺς πατήρ*," Dies-piter, **Diu-s** or **Diaus-piter**,—"Heavenly-Father" personified. "**Te-chay**," says Kang-he (art. *Te*), "**T'heen-che-ming; so-i ming Te, Te-chay, Te-yay**," "Ruling," or "Ruler," is a name of Heaven; it is called "Ruler" because it "judges and decides," and is "**Shang**" as being "Supreme" (ibid.) ="*Ζεὺς Οὐρανός*"—"*Πάτερ ἥμαρτον εἰς τὸν Οὐρανόν*,"—

for the "Heavens rule" (Dan. iv.), *i. e.*, the "Most-High" (ibid.), and "God is the height of Heaven" (Job xxii. 12), etc. And though Shang-Te is not expressly "progenitor genitrixque," like "Jupiter," yet he sends down the Yin and Yang principles to work out Nature; which is nearly the same. He is in the words of the Holy Apostle,—"*Ἄγνωστος Θεός*"—(DEUS, *ΖΕΥΣ*), "*τοῦ γὰρ καὶ γένος ἐσμέν*"—"*ὁ Θεὸς ὁ ποιήσας τὸν κόσμον*"—"*διδοὺς πᾶσι ζωήν*" (*Ζεύς*, "*ὅθεν ἔχομεν ἀεὶ τὸ ζῆν*") *κ.τ.λ.* (Acts xvii. 23, 28, etc.). And we add, from the seventh Iguvinian Table: "*IouFe Πατρε πρὲ πεσνιμου*,"—"worship him first": for he alone is "*IouΠατερ*," called in Phrygia *Βαγαῖος*, "worshipful," (from the Vaidic **B'haga**;) or among the same people, "*Μαζεύς*," (also from the ancient **Maha-Diu-s**, or, perhaps, **Mahi-Diaus**, of India,)—their "unknown God," whom Christians alone know, and call, "Our Father which art in Heaven"!

II.—That "*Θεός*," and not "*Ζεύς*," having been adopted by the Apostles, "*Ζεύς*," "Shang-Te," should not be used by Christians.

Doubtless, if there were in Chinese a term corresponding exactly to "*Θεός*." But we know of none. For "Shin," when thus by itself, has a collective sense, and means neither "*Θεός*" nor "*ὁ Θεός*," but "Deity," and, perhaps, "*θεοί*." Whereas "Shang-Te" combines both the "individual" God of the Greeks, "*Ζεύς*," and the "personal" God of the Greek language, "*ὁ Θεός*," both always in the singular. For

Ζεύς, which may have been the "*πρῶτος δαίμων*" of the first tribe that ever spoke Greek,—"*Ζεύς* Æolibus, antiquissimis temporibus, in primis proprium videtur fuisse," says V. Lennep (Or. Ling. Gr. p. 917), was thus probably anterior to *Θεός*,—"Atticis proprium, et communi usu tritum." Since, however, the Chinese language is limited to the Chinese nation, and is not universal, like the Greek, the "individual" God of China, is also the "personal" god of the Chinese language—that is practically, both *Ζεύς* and *ὁ Θεός* in one.

III.—That there are "some half-dozen Shang-Te's" in China.

We reply,—

1) Not a vestige of more than *One* "Shang-Te" is to be found in the oldest works in Chinese,—which are the highest authority in China. So far as we know, in the "Shoo-king," which begins with the deeds of Yaou (B.C. 2356), in the She-king, the Hiao-king, in the works of Confucius, of Mencius, of Lao-tsze, and in the Le-ke throughout, no allusion whatever is made but to One Supreme "Shang-Te." The "five Te's," according to Confucius, were only a name for the five elements (see above, p. 220, note).

2) Consequently, the worship of more than *One* "Shang-Te," if such a worship really exists in China, must be of a comparatively recent date; and therefore it does not bear, so far as we can find from

the few books we have, the stamp of "antiquity," *i. e.*, of "authority," for the Chinese.*

IV.—That "the use of SHANG-TE for God will delude the Chinese with the notion that they are serving the true God while worshipping their idols under that name."

We ask,—would that be less the case, when instead

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* We find mention made of the five "TE's" of Heaven, and of the three "**kiun**," or "presidents," in the French translation of a modern commentary on Taï-Shang's "Kan-ing-Pien" (pp. 7, 8). But even there, they are spoken of as "**TE**," Rulers only, over whom one is alone "**SHANG**," Supreme. And in our copy of the "San-kiao-huen-lew," a work on the rise and progress of the sects of Tao, Confucius, and Buddha, in China, there are only two mentioned as "Shang-Te," *viz.*, "Yu-hwang Shang-Te" (p. 7), and "Hiuen-T'heen Shang-Te" (p. 14); with a number of inferior gods and goddesses.

The print of this article in our copy of that book is so indistinct as to be illegible. In the absence of other information, we should think "Hiuen-T'heen Shang-Te," *i. e.*, "Shang-Te of the deep-blue or highest Heaven," identical with the "Yu-hwang Shang-Te," thus termed by the Taouists, and no other than SHANG-TE, who inhabits **Tsin-T'heen**, the azure or purest and highest of the "thirty-three Heavens" of Chinese theology.

of being deluded by one idol of one SHANG-TE, they would have far more frequent opportunities of being deceived by hundreds of idols of hundreds of different "SHINS?"

V.—Great stress, also, is laid on the fact, that some idolatrous Chinese,—even the Emperor Kang-he,—ignorant of the spiritual worship of the real SHANG-TE, thought, very naturally, that his own mode of worship was the right one.

But errors of this kind are inevitable at the beginning. For converts from heathenism, like prisoners emerging from a dark and gloomy dungeon, are, as it were, dazzled by the light to which their eyes are not accustomed, and they discern objects imperfectly. But, for this very reason, they require tender management; like the poor blind man of Bethsaida, who at first only "saw men as trees, walking"; and on whose eyes our compassionate Saviour, "who came to give sight to the blind," laid his hands a second time, "until he was restored and saw every man clearly." Men in that state are like children, who must be fed with the "milk of the Word" (so that it be pure!) until they gradually come to use more solid food suited to their growing wants, out of the same inexhaustible store. Meanwhile they should be dealt with according to their amount of knowledge, after the example of the Holy Apostles, to whom "assembled with one accord," and "to the Holy Ghost," it seemed good to lay upon the "bre-

thren of the Gentiles," "no greater burden than *necessary things*."

And these were not many. "If thou believest with all thine heart," said Philip to the Ethiopian, "thou mayest be baptized." He answered and said: "I BELIEVE THAT JESUS-CHRIST IS THE SON OF GOD." Upon this foundation, than which none other can be laid, the "wise master-builder" rears an edifice unto GOD. But he does it slowly, deliberately; remembering that a temple which is to last for ever, is not "run up" in one day. He therefore aims at opening the understanding, and at training the heart of his neophyte "in sanctification of the Spirit and belief of the Truth"; giving him at the same time a correct idea of a Church,—not of a spectral dream of human conceit; not of a sickly, spare, ungainly, figure of a Church in sectarian trim,—but of the broad outline, and stately form of the Church Catholic, left on trust by the Holy Apostles of Christ, and modelled after them by their immediate successors.

The task of a Missionary, then, although it may be chiefly to impart the rudiments of doctrine to "babes in Christ," is not an easy one. For we all know, that it often requires more knowledge, more patience, and more judgment, to teach well the first principles to children, than to develop those same elements to men of mature mind. And a good beginning is always slow, if not also difficult. Even the kingdom of GOD, as well among the heathen as in our own hearts, progresses, like leaven in the lump, slowly

and from a small beginning. Yet, "he that believeth shall not make haste." But he will "pray without ceasing," even while at his work; he will "hope unto the end," and "have long patience," until he receive genial showers of blessing from Him who alone "giveth the increase" to the seed springing and growing up, "first the blade, then the ear, after that the full corn in the ear," "he knoweth not how."

But the leaven should be new, and the seed good. And the special errand of Missionaries is to provide for that. Their teaching, then, is, like leaven, to transform the people among whom they live into new creatures. Their "preaching of the Word" is the seed which will either be told ten or a hundred-fold by the Angels of GOD, "in that day" "when every man's work shall be made manifest," or else be by them cast into the fire. And their example, like rays from the Sun of Righteousness, is intended to shed around them a continual influence of "true light" and "everlasting life," freely sent from Heaven to men. But, what if the leaven is old and the teaching unsound? what if the seed sown is mingled with tares? what if the light of the teachers is dim, and their life torpid and cold? How shall "the Gentiles see the righteousness of GOD," and "their glory be like a flowing stream"?

There is, then, enough in this, assuredly, to make many a man pause ere "he puts his hand to the plough" in the field of Missions. For assurance is not faith; nor is presumption authority. And the

boast of him who "girdeth on his harness," is not the song of the warrior who "putteth it off" after the victory. "*Ἄνθρωπε*," says a wise man, "*πρῶτον ἐπίσκεψαι ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. Πένταθλος εἶναι βούλει, ἢ παλαιστής; ἴδε σαυτοῦ τοὺς βραχίονας, τοὺς μηροὺς τὴν ὀσφῦν κατάμαθε· ἄλλο γὰρ πρὸς ἄλλο πέφυκε. Δοκεῖς, ὅτι ταῦτα ποιῶν, ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως δυσαρεστεῖν; ἀγρυπνῆσαι δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ἐν παντὶ ἧττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν πράγματίῳ παντί.*" (Epict. Ench. c. xxxvi.) If the reward of duty well done is great, great also is the regret of duty left undone from a want of aptitude for it. For "a man feels most acutely," says Simplicius (comm. in Ench., ad loc.),—"*τὸ αἴσχος τῶν κατὰ προαίρεσιν οἰκείων ἁμαρτημάτων*,"—"the disgrace of his own short-comings that result from presumption on his part."

If, therefore, after having examined himself, a man finds his strength unequal to the glorious calling of a Missionary, let him, by all means, desist, and rather labour in the Church at home; or better, perhaps, choose another calling in life. There is yet ample scope, even for the most moderate abilities, in a country parish; where, ignoring and ignored, the servant of Christ may do GOD service in doing good to his neighbour. Yet even there, he will find it easier to preach than to practise,—to give advice, than to act up to it. Even in the retirement of his rural

life, he may find it hard "to walk humbly with his GOD"; and even there he will often start from dreams of self-complacency, at the searching voice, "BEHOLD I COME QUICKLY, AND MY REWARD IS WITH ME," that warns him to "watch," and to "take heed unto himself," lest after he hath preached to others, he himself "should be a castaway."

XXI.

On the other hand, the principal plea in favour of "SHIN," seems to be that of—

I.—A great majority for that term.

That argument, we apprehend, comes to this:—The multitude of Israel proclaimed Baal, GOD; one prophet of GOD, only, was left in the land, and they even sought his life. Therefore, Baal is GOD!—Poor Galileo, too, was in the minority, and therefore, it would appear, in the wrong, when in his prison he comforted himself in saying of the Earth,—"It turns, however; and in spite of them, too!"

II.—The opinion of residents in China.

This, it must be admitted, carries with it some weight. For residents in China have opportunities, without which it is impossible to come at a perfect

knowledge of Chinese. But unless it can be proved that all the residents in China, implied in the assertion, have availed themselves to the full extent of those opportunities, and have profited thereby, this plea is of little value. The air of China does not of itself, that we know of, infuse knowledge; nor are men's minds there, more proof against prejudice than in other countries.

III.—That "Shin" is a generic term for "God gods."

That is the very reason why it should not be used for "GOD"; for we have shown,—

1) That "GOD" has nothing in common with "gods," for—

2) that "θεοί" are not "Θεός"; still less, "ὁ Θεός."

3) That "Θεός" is not "SHIN"; and that "SHIN" is still further from being "ὁ Θεός."

4) That "SHIN," DEITY, is Δαίμων, or "τὸ Δαιμόνιον" taken collectively—sometimes δαίμονες; and "θεός" only when this implies δαίμονα under some visible form—or "θεόν ξύλινον."

Therefore, that since "SHIN" is applied to numberless "idols," and is itself inferior to the "Supreme Being"—SHANG-TE;—not only it is not an appropriate substitute for "ὁ Θεός,"—"GOD," but the objection of there being "more than *one* TE," made against SHANG-TE, is far more applicable to the case of SHIN. For, as we have said, there must be greater danger of fostering Polytheism in China, with SHIN,

a "host" in itself, than with two or more SHANG-TE's; admitting, for argument sake, that these are all equal in rank and power.

IV.—That SHIN being of such comprehensive meaning, it seems to correspond best with the plural אֱלֹהִים, Elohim.

We have seen,—

1) That practically, the plural in ELOHIM, implies respect only. When taken in a plural sense it may apply to the "Host of Heaven." Now we do not "worship" that host; nor do we wish to mislead the Chinese into the "worship of angels."

2) That the collective noun, "SHIN," does not represent ELOHIM in the singular sense of "GOD"; but only sometimes "Elohim," "gods"; and that it neither has anything in common with the "unity" implied in the term "Θεός"=Deus, in its original sense, nor with "God" in its probable meaning; and still less with the Might and Majesty of "EL" and of "ELOHIM."

V.—SHIN is declared to be the true rendering of אֱלֹהִים by "Hebræists and divines" (*Shin* v. *Shang-Te*, p. 11)—

who, however, candidly confess (ibid. p. 16) that they "know nothing of Chinese"!

VI.—With a crowning effort, the author of *Shin* v. *Shang-Te*, summons his renitent brethren to his own tribunal. And, then and there, *in foro*

conscientiæ, he challenges them,—either to adopt his views in the matter of "SHIN," "*now* so plain" (p. 20), "plain enough," he says (p. 9), "for any serious-minded, sensible Christian, who is willing to be guided by the Word and Spirit of God, to form a sound judgment in this important matter;"—or to continue under the ban of his displeasure, as neither "serious-minded," "sensible," "conscientious," nor "candid."—A pleasant alternative, it must be owned!

It is owing, probably, to our being dazzled by the excessive clearness of the subject, that anxious as we are to escape the blighting imputation of seeing and speaking double, from "the only person in England" (as we read in his own pamphlet, p. 20), "capable of giving a determined exhibition of his views regarding *Shin*"—we try in vain to see as he does—1) that "GOD" is a "generic" term, and—2) that "SHIN" is an equivalent for that term.

We would gladly, for the sake of peace, stretch a point or two;—stroke down difficulties;—waive altogether the relative difference between the *singular* אֵל, אֱלֹהַּ, and Θεός, and the *plural* אֱלֹהִים;—draw no distinction between אֵל, אֱלֹהִים, and Θεός, with or without the article;—and render all those terms by the one word "GOD." And, so far, we should probably join issue with the "men of SHIN."

But when they further appeal to "conscience," in proof that "GOD, gods," and "SHIN," being both

"generic" terms, they are either identical or equivalent, the plea is so solemn, that we feel obliged, even at the risk of being tedious, once more to ask, for the sake of our own conscience and of that of others, If "GOD" is a "generic" term given to GOD as such, of what sort of "genus" is it?

We shrink from assimilating the unapproachable Majesty of GOD's holy Name with earthly things. But we are driven to inquire: Is "GOD," then, a genus like certain genera in Natural History (Apterix, Didus, etc.), which embrace only one species or individual? If so, we might possibly be at one with the "men of SHIN." But a "genus" of this kind will not suit them; for they always couple "God, gods" together (*Shin* v. *Shang-Te*, p. 1, etc.); from whence we must infer that they look upon the *singular* term, "God," as the "genus," and upon the *plural*, "gods," as the "species" of that genus. The *plural*, אֱלֹהִים, therefore, cannot be, as they say, a "generic" term, for a "generic" term is in the *singular*. Take, for instance, the generic term "man," with which the term "God" is compared in *Shin* v. *Shang-Te*, p. 6. "Man," as a "genus," does not convey the thought or idea of the individual ADAM, from whom all men came; but "man" is the idea left on the mind by the aggregate of "mankind." So that while talking of "a man," "men," "tall or short," "good or bad," the type, "man," runs through them all, for they all share it in common. Do the friends of "SHIN," then, look upon "God" in the same light? Does the term

"God" in the Bible, convey to their mind one idea formed by the aggregate of all that is or was worshipped, whether the One Eternal GOD, who alone IS, or the foulest images of a corrupt imagination that ARE NOT? And are "a god," and "gods," in their estimation, a part of "GOD"? We trust not. Yet אֱלֹהִים must, from their own showing, imply the "species" of the *singular* "genus," אֵל or אֱלֹהַּ. If so, then, why are those several terms in the singular and plural not rendered accordingly, in the various translations of the Bible? for the "genus" can not stand for the "species," nor *vice versâ*. Especially in this case. For the type of this would-be genus "GOD," is "Essence," "self-existing being." This type, however, is limited to the so-called "generic" term "GOD," who alone IS, and it excludes the "species," "a god, gods," which ARE NOT.

And why is אֱלֹהִים ever construed with a verb in the *singular* after it? Because, in reality, the Hebrew language has no "generic" term for "GOD." If it had, אֵל, אֱלֹהַּ, and אֱלֹהִים, would not imply the same person—which, however, they do. But in Hebrew there is no other GOD than "אֶהְיֶה אֲשֶׁר אֶהְיֶה"—"יְהוָה אֱלֹהִים"—"כִּי יְהוָה הוּא הָאֱלֹהִים"—"יְהוָה זִכְרוֹ" for He alone says I AM. All other "*θεοὶ πολλοί*" (1 Cor. viii. 5) are only "*λεγόμενοι θεοί*"—"said to be gods"; as the Georgian version renders it, **sakhel-debul ghmertni,**—"gods by name-given" only; since in the words of Scripture they are "לֹא אֵל" and "לֹא אֱלֹהִים," neither "God"

nor "gods." For that, adds the Ethiopic, ብዙኃን : አማልክቲሆሙ : ብዙኃን : አጋንንቲሆሙ : : "their many gods are so many devils." *Their* name, therefore, cannot possibly be applied to "GOD," who is called אֶהְיֶה, "I AM," אֱלֹהִים "GOD," and יְהוָה, "THE ETERNAL ONE," in the same verse (Ex. iii. 15, 16), as if He were of their "genus"—for He IS, and they ARE NOT. And to say of Him the "*genus*," that He is TRUE, and of them the *species*, that they are FALSE, is but,—

> Divino "capiti——
> —varias inducere plumas
> Undique collatis membris, ut turpiter atrum
> Desinat in piscem"——

and does not, assuredly, go far to make a consistent "genus" of the whole. אֱלֹהִים, GOD, then, is in itself, we believe, no "generic" term. It belongs first, to GOD alone.*

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* The very words, "I am JEHOVAH, that is my name," etc. (*Shin* v. *Shang-Te*, title-page), show that plainly. For the term IEHOVAH, יְהוָה (Fut. K.), which implies ETERNAL ESSENCE (GOD), or IAVE יַהְוֶה (Fut. H.), which expresses the AUTHOR of that ESSENCE (DIU-S, *ΘΕΟΣ*), belongs for this very reason, to GOD alone. And although in itself a common term, like אֵל, אֱלֹהִים, *ΘΕΟΣ*, etc., it becomes GOD'S NAME, as belonging to HIM alone; and

For, except a few instances in which, as S. Ephræm says (Serm. adv. Scr. xxix.)—ܐܠܗܐ ܒܪܚܡܘܗܝ ܠܡܝܬܐ ܐܠܗܐ ܩܪܐ ܐܢܘܢ ܒܛܝܒܘܬܐ. "God, out of loving-kindness to mortal men called them 'gods,' as of 'grace'"; or other places in which His august Name is degraded when given by misnomer to "thoei vistai ni sind gutha"—"them which in essence are no gods" says Ulphilas (Gal. iv. 8)—אֱלֹהִים in Scripture, belongs to God alone. "*Αὐταρκὲς οὖν ἡμῖν ἐστιν,*" says S. Hippolytus, "*μόνον εἰδέναι ὅτι σύγχρονον Θεοῦ οὐδὲν πλὴν αὐτὸς ἦν, αὐτὸς δὲ μόνος ὢν πολὺς ἦν—πάντα δὲ ἦν ἐν αὐτῷ, αὐτὸς δὲ ἦν τὸ πᾶν*" (contra Hæres. Noet. 10, ed. Routh). Nay, even the plural or collective sense of אֱלֹהִים, as implying the Persons of the Most-Holy Trinity, is meant for ONE when said of Him, who Seberianus says (Hom. i. p. 6): *ո՛չ այլովք և այլովք 'ի մի ինչ կատարեալ, և ո՛չ 'ի բազում իրաց 'ի մի ինչ գովանդավեալ. քան զի ո՛չ ինչ յառաջ քան զնա.*—"neither consists of several other in-

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it is also INEFFABLE as implying the ESSENCE of Him whose nature is INCOMPREHENSIBLE. Now, JEHOVAH and GOD are, as we have seen (above, p. 47, etc.), closely allied in meaning. So that the term GOD (Self-existent) can no more be applied correctly to other beings, than the term JEHOVAH (Eternal) can become the NAME of others than of Him who alone IS, without beginning and without end.

dividuals combined into One Being, nor of many things included in one thing; since there is nothing anterior to Him." For (p. 12) *և մի է Տէր, և մի Աստուած, և մի Թագաւոր. և ոչ տեսաս, և ոչ Աստուս, և ոչ Թագաւորս դաւանեմք զսուրբ զԵրրորդութիւնն.* "there is ONE Lord, and ONE God, and ONE King; we do not acknowledge 'Lords,' 'Gods,' or 'kings,' in the Holy Trinity." And (p. 14) *իսկ Աստուած առ Աստուած ասել՝ անուն Նոյ է. Աստուած առ Աստուած, և ոչ Աստուածք,—* "verily, to say 'GOD with GOD,' is but to call GOD by His name. 'GOD with GOD,' and not 'GODS.'" We are, therefore, at a loss to conceive (although it may be ignorance on our part), how any one can feel his "conscience" urged to believe that "GOD, gods," —who have nothing whatever in common but the accident of being "objects of worship," one true and the others false,—can ever be a "genus," and that the Eternal "GOD" is a "generic" term for all the "gods" of heathendom, taken for His species!

The "generic" term for "object of worship" which such a "conscience" looks for, is not "GOD," but "DEITY." For the practical acceptation of "DEITY" as "object of worship," forms a "genus" consistent throughout; since both the Only True GOD, and every one of the "gods" of the heathen, are each "the DEITY" of their respective worshippers. To be true to themselves, then, the "men of SHIN" ought to adopt "DEITY" instead of "GOD," in their English version of the Bible. But what cold consolation, to be told that "the DEITY," and not the "SELF-EXISTENT

ETERNAL GOD," is "our refuge, and a very present help in time of trouble"! No! We cannot say: "My soul, wait thou only upon the DEITY"; for in "the DEITY is my salvation and my glory": "the rock of my strength, and my refuge, is in the DEITY." And yet "DEITY, *δαίμων*,"—not "*Θεός*, GOD,"—is, practically, the equivalent of "SHIN" as "object of worship."

Once more, then, what is "SHIN"?

Kang-he (art. *Shin*) says: **SHIN meaou woo fan.** "SHIN is subtle and spiritual, and it cannot be discerned." **Yin Yang puh ts'hih-che**—"it is the unfathomable part of Yin and of Yang;"—of the bright and of the obscure, of the male and of the female principles of life and of decay.

"SHIN," then, is "SPIRIT" or "SPIRITS," *in general.* But, *in particular*, "SHIN" is the **Ling** of **Yang**, *i. e.*, the best, brightest part of the better principle of the two,—literally, "SPIRIT," *κατ' ἐξοχήν*, and practically, "DEITY"; while the **Ling** of **Yin** is called KWEI, soul. The two ("KWEI-SHIN") are constantly coupled together in Chinese worship,—"KWEI," as inhabiting the Moon (**Tae-Yin**), and "SHIN," as resident in the Sun (**Tae-Yang**), from whence it is shed abroad on the Earth as "light and life giving SPIRIT." SHIN is worshipped as such only; as the best and brightest element in Nature, to which it gives existence (**t'he-wuh eul puh ko ee**), and from every object in which it is inseparable.

Some of those objects are worshipped for the sake

of the Spirit supposed to inhabit them; and which Spirit those objects, says the Mandchou Dict.—**duboroungge-be gemou enduri sembi**—"are said to represent." This constitutes the POLYTHEISM, or **PE-SHIN** of China (*i.q.*, **KWEI-SHIN**, She-king, vi. p. 45, and com.), which corresponds to the like worship in Egypt, where "Hermes Ægyptius, sensit et scripsit —visibilia et contrectabilia simulacra, velut corpora deorum esse;—inesse autem his quosdam spiritus invitatos.—Hos ergo spiritus invisibiles per artem quandam visibilibus rebus corporalis materiæ copulare, ut sint quasi animata corpora, illis spiritibus dicata et subdita simulacra, hoc esse dicit deos facere, eamque magnam et mirabilem deos faciendi accepisse homines potestatem," etc. (St. August. de C. D. lib. viii. c. 23.)

But since "SHIN" is inherent *in all* objects in Nature, exactly like *δαίμων, ἁ ψυχὰ τῶ κόσμω*, of Onatas, which makes the world of Thales "*ἔμψυχος καὶ δαιμόνων πλήρης*," the Chinese are evidently liable to PANTHEISM. And nothing saves them from being mere Polytheists or Pantheists, but their worshipping also One Supreme Being, SHANG-TE, to whom "SHIN" is inferior and subject. Yet although "Deus unus est, et ubique ipse diffusus est" (St. Cypr. de Idol. V. 5), ܠܐ ܡܬܚܒܫ ܒܐܬܪܐ—"He is neither confined in any one place," like "SHIN" in an "idol;" ܠܐ ܓܝܪ ܐܝܟ ܡܬܚܐ ܗܘ ܕܪܘܚܐ ܘܐܠܝܩܐ ܕܢܣܝܒܘܗ ܡܕܡ—nor "does He manifest Himself by issuing forth like wind or light"—as "SHIN" does from the Sun (St.

Ephræm, Serm. adv. Scr. xxx.). But GOD is One, alone and Supreme; Lord-Governor of Heaven and Earth; like **T'HEEN-CHOO-TSE**, SHANG-TE, who is called **T'HEEN-SHIN**, "the Deity of Heaven," but only by catachresis, and in like manner as a block of wood or stone is called Spirit ("SHIN"), or "Bright-Heaven" (Θεός). For the "vivifying energy," "SHIN," or "Spirit" of Heaven, dwells in the Sun; from whence it radiates upon the Earth, as both light and life, by the will of **SHANG-TE**, whose name is one with אֵל and **INDRA**, the SUPREME RULER of Heaven.

As we conscientiously believe that "GOD" is not a "generic" term, and that "SHIN," according to Chinese ideas, answers best not to "GOD," but to "DEITY," which, they say, animates all bodies,—we again repeat, that to urge "SHIN" upon the Chinese as the only equivalent and sole representative of "GOD," is to lead them, unwittingly, to POLYTHEISM, if not also to PANTHEISM.* At least, it appears to

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* We are not singular in thinking that the worship of "SHIN" must have even worse results. Mr. Abel Rémusat, the first Chinese scholar of his day, in Europe, says:—"On pourrait cependant conclure du passage qui nous occupe (Chung-Yung, c. xvi. 3) que le sentiment de Confucius sur ces esprits se rapprochait beaucoup du Spinosisme, et des idées exprimées dans le fameux passage de Sénèque, si souvent cité" (Quæst. Nat. ii. c. xlv.). "Eundem

us, that it is doing what even Plato would not do. It is making "ἡ ψυχὴ τοῦ κόσμου,—Δία," instead of leaving it "ψυχὴ Διὸς βασιλεῶς." It is, in short, drawing "GOD" from "Spirit," instead of drawing "Spirit" from "GOD."

In Chinese, then, *the emanation* SHIN is practically, DEITY, *ΔΑΙΜΩΝ*; and SHANG-TE, *from whom it emanates*, is the nearest equivalent for GOD, *ΘΕΟΣ*.

We, Christians, *know* and *believe* that "GOD is a SPIRIT," infinite, invisible, eternal; but we *think* of Him habitually as of a Person, who is "tender Father," "Almighty Creator," and "Just Judge." Our heart dwells on His attributes as such; and that is the habitual idea we have to impart to the people of China. Now they already worship SHANG-TE and SHIN, "GOD and DEITY," Θεός and Δαίμων. A decided choice of the only proper term, therefore, appears to us, at once easy and unavoidable.

VII.—The writer of *Shin* v. *Shang-Te* brings also forward an argument, not "*ad misericordiam*," but "*ad sororem*." "Would the British and

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quem nos Iovem intelligunt (altissimi homines) custodem rectoremque universi, animum ac spiritum, mundani hujus operis dominum et artificem, cui nomen omne convenit. Vis illum fatum vocare? non errabis.—Vis illum providentiam dicere? recte dices. —Vis illum naturam vocare? non peccabis.—Vis illum vocare mundum? non falleris," etc.

> Foreign Bible Society stand aloof from the example of her sister in America, who has adopted "SHIN"?

What, may we ask, has that to do with the real merits of the case? It is well we should follow the example of others, with a view to union and peace; especially when the example set forth, as in the case of the American Bible Society, commands attention and respect, for the learning of its principal members, and for the disinterested motives, enterprise, and devotedness, of its members abroad. But, first,—let us be sure in our own mind, and satisfied in our own conscience, that in so doing, we are doing that which is in itself right. No love of union can palliate evil. Better that of two, one should be right, than that both should be wrong, for the sake of being both alike.

XXII.

Lastly, many great and good men are brought forward in *Shin* v. *Shang-Te*, in support of "SHIN." It causes us, we can truly say, great regret, to find ourselves unexpectedly placed, as it were, in antagonism to some revered individuals,—men of profound learning, and of earnest piety; well-known Gamaliels, at whose feet already trained scholars would long to sit and learn. We would, however, venture to remind the writer of "*Shin* v. *Shang-Te*," that the mere acquisition of learning, however deep, of a particular kind, will not always avail for another object totally distinct. We could not, assuredly, dispense with the labours of the Sacred Geographer, whose "Researches in Palestine" render his name alike honoured and celebrated. But unless he has paid particular attention to the Chinese text, we can, from experience say, that neither an excursion to "the springs of Pisgah," nor a ford across "the brook Jabbok," nor yet a short residence in the deserted "halls of Sennacherib," can of them-

selves, give a clear insight into the relative merits of "SHIN" or of "SHANG-TE,"—both of which must be looked for in their own sphere.

We can, it is true, speak with less certainty of the Talmud, which we have not yet had the courage to read through. But a great scholar, mentioned in *Shin* v. *Shang-Te*, p. 16, candidly acknowledges that, in all his Rabbinical researches, he has not met with much that can throw light on the language and literature of China. Now, a translator, like a mediator, "is not of one," only. If so, his rendering is incorrect, and his judgment is altogether one-sided.

After all, however, we have done little more than skim over the surface of the subject, and that too, perhaps, under the dire sentence (*Shin* v. *Shang-Te*, p. 14) of "not taking up this question in a serious, becoming spirit, and not submitting to be guided by the Word of God."

——"O bone! ne te
Frustrere"——

For this reason, perhaps, because our range of Chinese literature is unfortunately very narrow, we can as yet draw no other conclusion than the one to which we have come,—that in Chinese "SHIN" is *Δαίμων* or *τὸ Δαιμόνιον*, DEITY, with a collective meaning, and "SHANG-TE" is *ὁ Θεός*,—as far, at least, as the Chinese can express it.

Still, we earnestly hope that the Committee of the Bible Society will pause awhile, ere its members

think of retracing the important step they have already taken, and thus decide on giving the Chinese, "ancipitem deum"—"SHIN"—*Δαίμονα*, "a deity," or at best "divum pro Deo," to worship, instead of the only substitute they have for אֵל, אֱלֹהִים, and *ὁ Θεός*, their own "personal" God, "SHANG-TE." That would, indeed, be worse than giving the Chinese "a stone instead of bread"; it would, perhaps, prove a no greater boon to them than Dr. Bowring's Θ, "nigrum theta" (Pers. Sat. iv. 13)—"letalis juguli nota"—"mortiferum quæstoris signum"—(Mart. Epig. vii. 37)—"nota condemnationis" (a *θάνατος*)—for a symbol of their reconciled Father in Christ!—a mere shadow of "a god," for the "person" of the ALMIGHTY.

But, we admit, that it might, perhaps, appear out of place, in one who—

ποίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην
—ναίων ὄρεσιν, ἔνθα κλήζεται
οὐμὸς Κιθαιρὼν οὗτος—

is called to lead a "pastoral life" on distant hills, "to come down and see the battle," if it were to fight such authorities as those in array before us. We only come "to salute our brethren, and to take their pledge" for the public good. For we are all, we trust, on the same side,—that of the "Lord our God"; and we all have at heart the advancement of His kingdom only. We may, therefore, we hope, treat matters of this kind as friends, without ill-will,

private motives or party-feeling, which are, one and all, unworthy of being even named in such a cause as this.

We should, then, be sorry to have to be reminded of the adage—

همه کس‌را عقل خود بکمال نماید

that "Every man's opinion is perfect in his own eyes"; for we know, from our own experience, how truly Pindar says, that—

—"ἀμφὶ ἀνθρώ-
πων φρεσὶν ἀμπλακίαι
ἀναρίθμαται κρέμανται.

We only venture to remind our brethren in China, that their responsibility to GOD is great,—at the present time, perhaps, greater in China than it might be in many other countries. That therefore they, one and all, ought earnestly, and apart from all private motives, to consider what is best for the good of those among whom they live. For life is too short, our work is too urgent, and the reward is too great, to allow of our wasting irretrievable time in aught but "saving souls alive,"—first our own, and then those of the people committed to our charge. And since "there is one GOD" and "one Faith," so also there ought to be, as much as possible, "one Spirit" only. At all events, "in the multitude of counsellors there is safety"; and the hints above given will show, that on this important subject "counsel" is not al-

together out of place, from whencesoever it may come. For, as a wise man says,—

عدوّ عاقل اخير من صديق جاهل

"there is a chance of a good hint even from one's own antagonist."

But the same sage also warns us that—

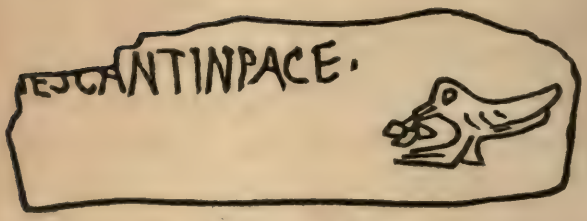
من كثر كلامه زلّ

"in the multitude of words the pen, as well as the tongue, is apt to slip." Enough, then, has been said. If in any way we have erred unwittingly through ignorance, or through a partial view of the case, while endeavouring as mediator between "SHIN" and "SHANG-TE," to show that "SHANG-TE" alone is "GOD," let the blame be ours only. For we have carefully avoided borrowing other men's views on this subject, in order to make no one but ourselves responsible for our errors.

We would fain hope, on the other hand, that since, כל מחלוקת שהיא לשם שמים · סופה להתקים · ושאינה לשם שמים · אין סופה להתקים ·—(Pirke Av. v. 18.) "Every controversy which is for the sake of the Name of Heaven, will be finally established, whereas every other sort of discussion will come to nothing," our own earnest wish to assist our brethren in their decision may not prove altogether fruitless. If, then, we have been allowed to say aught that may, directly or indirectly, "fall out rather unto the furtherance of

the Gospel" in China, and help even one poor man there "to choose," as the pious Anthon says (Asc. Is. v. p. 78): ቃለ : እግዚአብሔር : ከመ : ይኩን : ለጠቀ : ለፍኖት : እምብዙኅ : መዛግብት ::—"the Word of God for his provision by the way, rather than much treasure" then,—

"To GOD ONLY WISE, BE GLORY, THROUGH JESUS CHRIST, FOR EVER. AMEN."



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